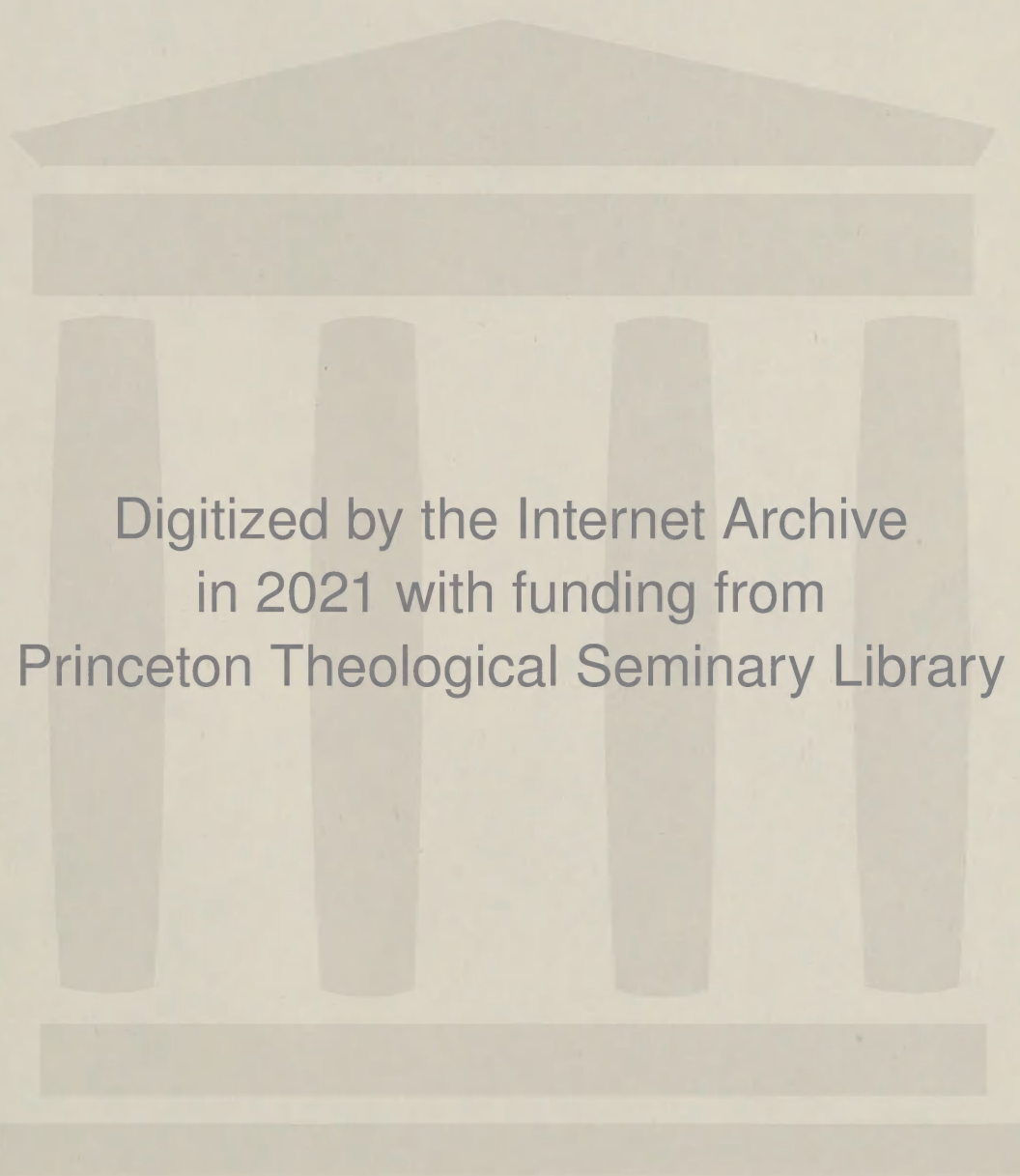


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PRINCETON THEOLOGICAL SEMINARY
ALUMNI NEWS

Volume XVI

Autumn 1975

Number 1

August 8, 1975

The President's Letter

Dear Fellow-Ministers:

Today marked the closing of summer school, exactly one month before the Faculty Fall Conference and the beginning of the new term. Interest in continuing education has altered significantly the rhythm of the academic year. No longer is the campus empty during the summer, and no longer is there a three-month hiatus for research, travel, and rest. Now the facilities of the Seminary and the energies of the faculty and staff are engaged around the calendar, and programs of study are offered for men and women who find the summer months most convenient for further professional growth and development.

The Institute of Theology, the oldest summer program, will celebrate its thirty-fifth anniversary in 1976. Each year it attracts more than 300 ministers and lay persons to Princeton for a fortnight of study, worship, and reflection. The Summer Language School offers elementary Hebrew and Greek to more than 60 young people, many of whom will be beginning their seminary careers in September. A Summer School with three terms of three weeks each has now established itself, and this year there were 192 course registrations. Three intensive work-shops were held in July and August for 36 pastors registered in the Doctor of Ministry program. In addition, a growing number of ministers take their study leaves during the summer months, enrolling in seminars in the Center of Continuing Education and using the facilities of Speer Library. There is every indication that today's ministry is determined to keep abreast of change and to achieve the highest level of skill in the service of Jesus Christ and His Church.

There is an enthusiasm about summer students that is contagious. They are professionals in the best sense, are aware of their needs, and are serious in their work. They bring the indispensable ingredient of experience to their endeavors, and eagerly seek to understand more clearly their lives and their vocation in the light of God's reconciling and redeeming purpose. Princeton has been able to extend its services during the summer months because of the generous support it receives from alumni and other friends who believe that an educated clergy is necessary for a vital Church.

During the Bicentennial Year the Seminary plans to offer hospitality at a modest cost to alumni and friends during the period of July 19 - August 6. Alexander and Brown Halls, providing 150 beds, will be opened to families traveling to the East Coast to explore Philadelphia, Princeton, and other historical centers. A Program dealing with "Religion and the American Revolution" is being planned. Those interested are invited to write Mr. Clarence E. Reed, Director of Housing.

Faithfully yours,

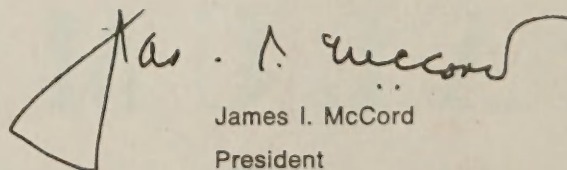

James I. McCord
President



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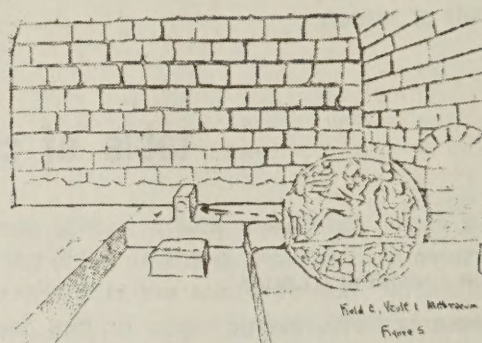
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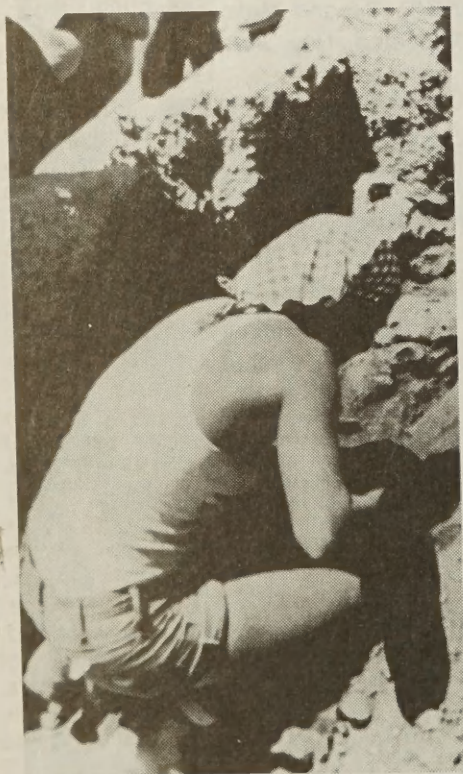
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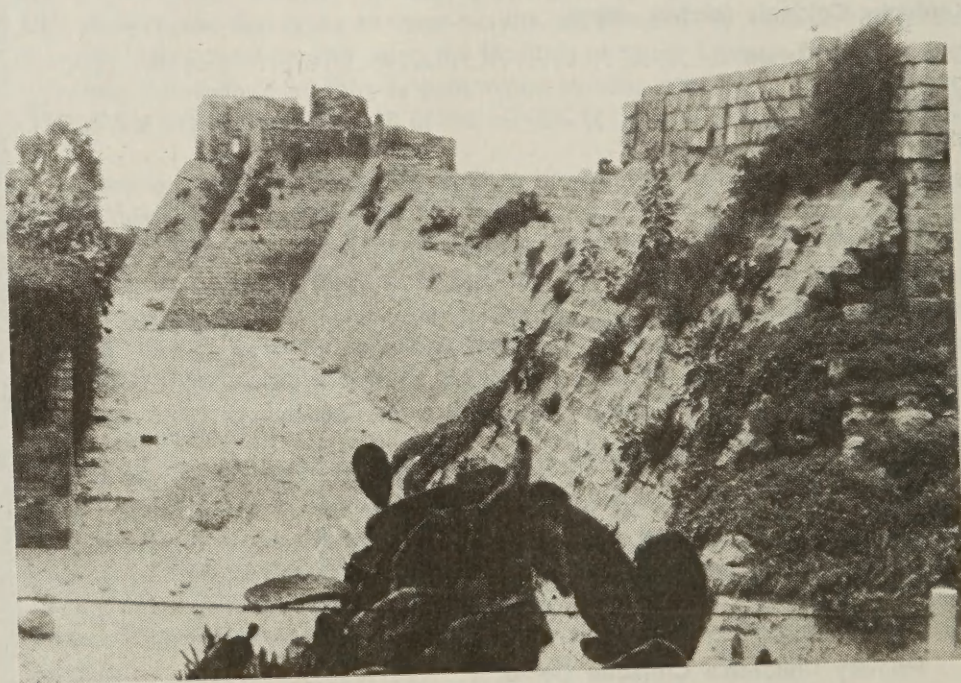
Volunteers begin digging at Hippodrome in search of foundation.



Drawing of inside of vault which served as a Mithraeum with insert of carved disk, depicting Mithra slaying the bull, which was found as base of altar.



Digging proceeds slowly and carefully with small picks and trowels.



Walls of the Crusader fortress.

CAESAREA REDISCOVERED

During the heyday of the Roman Empire several cities were named in honor of the Caesars — Caesarea Philippi, for instance, where the transfiguration of the Christ occurred. Among the others familiar to New Testament students is Caesarea Maritima. Built between 22 and 10 B.C. by Herod the Great as his capital city, it remained the capital of Palestine for 600 years. Here Pontius Pilate resided. Even in those days the long, curving beach and pleasant weather which today make the modern city a tourist focus attracted wealthy vacationers and the businesses which inevitably sprang up to service their needs. Here, too, Philip preached, as did Peter (at the home of Cornelius); and Paul visited the city many times.

Toward the end of the second century A.D. Theophilus, Archbishop of Palestine, came to live in Caesarea, and in 231 Origen founded a seminary there. He was followed in his work by Pamphilus and Eusebius, the latter of whom called a Synod convention in the city in 334.

The last Byzantine stronghold in Palestine, Caesarea fell to the sword of Islam in 640; and the Arabs held it until 1101, when Baldwin I ordered a massacre of the inhabitants. During this Crusader period it changed hands many times before, in 1265, it was destroyed. Today tourists may see the remains of the Crusader fortress and city, Herod's theater and the aqueducts leading in from the north, all excavated some years back.

But archaeological exploration has only scratched the surface of the original city, about half the size of Manhattan and at one time the home of some 250,000 people. The rest still lies under the sands. A consortium of 22 American, Canadian and Israeli universities, under the direction of Dr. Robert Bull of Drew University, is contributing the talent (and, almost equally important, money) to uncover the historic site. The Joint Archaeological Expedition to Caesarea Maritima, with five seasons of significant finds to its credit, is now planning a 1976 exploration of the harbor.

The 1974 dig involved some 200 volunteers, most of them college students who gave a month each and

by James J. D'Angelo (68M)

"Jim" D'Angelo, pastor of the Union Hill Presbyterian Church of Denville, Dover, New Jersey, received a B.A. degree from Gettysburg College; an M.Div. from Drew Theological School and a Th.M. from Princeton Seminary and is currently writing his Ph.D. dissertation for the Drew Graduate School. He has been at Union Hill for four years. He and his wife, Gail, have three daughters. Jim spent the summer of 1974 as staff photographer for an archaeological dig at Caesarea Maritima.



Jim D'Angelo at work in the dark-room at the Drew Institute for Archaeological Research.

picked up course credits, and 50 scholars or technicians. Some of the latter were called in for short periods of time; others, like myself as photographer, were on the permanent staff. We ranged from the director, properly called an archaeologist, through an expert on strata and another on Roman hippodromes, to coin cleaners, artists and draftsmen — all together making the science of archaeology possible.

Built as a showplace of Roman architecture and art, on virgin soil, the city represents only four major periods — Roman, Byzantine, Arab and Crusader — making excavation relatively easy. Much of the substantial Roman building remains, despite deliberate destruction and the subsequent re-use of materials.

Roman skills are evident, as well, in the sewage system: drains running under the city designed to permit twice-daily flushing by the tides. The team's architect, a modern city planner, believes present-day urban experts may have something to learn from these early engineers.

According to Josephus Flavius, whose vivid and apparently accurate description is still the standard work on the subject, the harbor provided a "hub" for the semi-circle which was the city of Caesarea. Large enough to accommodate the entire Roman fleet, it was a triumph over nature. Little now remains of its precise outline; but the accidental discovery in 1973 of grain storage vaults along the coast indicates a far more southerly extension than was long projected.

From Josephus comes also information on a main street which tended from the harbor due east to the hippodrome. With Josephus in hand and surveyor's equipment in other, the 1974 team located the entrance to the hippodrome. They missed it on the first try by about 100 meters.) After excavating the street foundations and the base of the "spina" which ran down the center and around which the chariots raced, they determined that the length of the structure was at least 415 meters, making it one of the largest in the Empire. In the center of the spina stood an Aswan granite obelisk 27 meters high, visible from any point in

the city and from some distance at sea. Pieces of the column were found lying on the surface at the center of the hippodrome.

In center Caesarea, where the hippodrome road and a north-south thoroughfare intersect, a large statue, the Tyche, was unearthed in 1971. Now headless and armless, she once stood proudly — the goddess of the city. Caesarean coins of the Roman era depict her with a smaller figure at her feet. In 1974, after four weeks of unproductive digging, the team discovered the missing figure. What it signified has yet to be determined.

Far more important to church historians and sacramental theologians are the remains, in the northernmost grain vault, of what appears to have been a Mithraeum.

Mithraism, which was a major rival of Christianity in the 2d and 3d centuries, was especially popular among the Roman troops, who carried it throughout the Empire. This find, uncovered by the 1973 dig under many levels of habitation and confirmed by the 1974 study, is the first evidence of the cult in Palestine. Whether the Caesarea sanctuary is the only one in Palestine, limited to the Roman soldiers stationed in that city, or indicates a more widespread practice of Mithra-worship than has heretofore been realized is not known. Certainly the possible influence of this highly sacramental cult upon the doctrine and practice of the early church, especially in regard to baptism, will provide scholars an appealing field for research.



Part of the large aqueduct leading into Caesarea from the north.



Proof that there was a MacDonald's at Caesarea?



Carrying "goofa," volunteer enters one of several Roman grain storage vaults discovered at Caesarea in 1974.

SYNOD OF THE NORTH- EAST



Mr. McGregor (L.) receives the congratulations of outgoing Interim Moderator Massa. New Stated Clerk James MacKellar is in background.

The Synod of the Northeast held its first annual meeting in Providence, Rhode Island, June 22-24.

CONRAD H. MASSA (54B, 60D), who had served for 18 months as interim moderator of the newly forming Synod, retired in favor of the newly elected Moderator, **WILLIAM H. MCGREGOR (54B)**.

At the same meeting **JAMES M. MacKELLAR (55B)** was elected Stated Clerk for the Synod.

ROBERT A. BERINGER (61B) was director of the Synod School which ran concurrently.

On Tuesday evening, June 24, Princeton Seminary Alumni/ae met during dinner. About 60 persons were present in Sharpe Refectory on the Brown University campus to hear Dean Arthur M. Adams speak on "Christian Ministry Tomorrow." Dr. William H. Felmeth reported on the progress in Seminary development activities; and Dr. Arthur M. Byers, Jr., discussed senior placement.



Mr. Beringer



Mr. MacKellar

ALUMNI MEETINGS

1974-5

"There is a real enthusiasm among alumni in all classes. This is most encouraging and speaks well for the future of the Seminary — to have such a strong and loyal alumni body..."

That was Alumni Secretary Arthur M. Byers, Jr.'s, comment after reviewing the attendance at the 13 meetings scheduled for the 1974-75 academic year. Had he included the 256 who attended the gathering at General Assembly, the 393 at the June 2 dinner on Alumni Day in Princeton and the 60 in Providence, Rhode Island, for the first official meeting of the new Synod of the Northeast, he would have been even more pleased. That the grand total, 1,343, comprises graduates, their spouses and friends, is perhaps the greatest strength Princeton Seminary possesses. Princeton Seminary has always had the love and respect of families in such measure as to draw a good response for a meal, a lecture and fellowship. This is especially noteworthy considering that each of our graduates has at least one prior college claiming some portion of loyalty and affection.

"The Pittsburgh Alumni Chapter," Dr. Byers added, "probably has the record for the longest continuous regular series of meetings of any chapter in the country. This has been in part due to the kindly supervision and enthusiastic support of **DR. MELVIN L. BEST (28B)**. Mel has a great spirit and a ready wit which always catches the attention of the group."

Of this year's regular meetings, that in Pittsburgh was the best attended, with 113 joining at the Third Presbyterian Church, where they had dinner and heard President McCord speak on "Futurology and Eschatology." Similar programs at Chevy Chase Presbyterian Church (the Washington, D.C., Chapter) and the Royal Fork Restaurant in Burien (the Seattle Chapter) were attended by 65 each; New York City's Fifth Avenue Presbyterian Church hosted 64. Others well up in the running were the San Francisco and Los Angeles groups (56 each) and Philadelphia (where Dr. Bruce Metzger spoke on "Current Trends in New Testament Studies"), with 55.

Others included Chicago (50), Colorado Springs (25), Fort Lauderdale (25), San Diego (22), and Baltimore and Tulsa (20 each — both breakfast meetings, as was the case in Colorado).

Frequently, as Dr. Byers points out, the 20 or 25 represent an even better percentage of response than some of the larger figures, when the number of graduates in the area and the distances to be traveled are considered.

The important thing is, as he says, the loyalty such attendance shows.

Speaking of MEL BEST

The following is an extract from an appreciative note by Director of Student Relations David L. Crawford, in his report on a Pittsburgh Chapter meeting.

"He has a wonderful sense of humor which . . . sneaks up around you. You laugh at his remarks not only because they are choice but because in the incongruity of them he is able to hold the mirror up to life. . . .

"He is able to tell jokes on himself, using his very lovely and supportive wife as the person who unmasks him.

"... [Mel] has been the energizing center, 'Mr. Continuity,' in the Pittsburgh Alumni Association. He is a relaxed encourager . . . a very soft invibration, but tenacious in affectionate interest in the alumni there.

"He expects the best. That is, he expects Princetonians to be dedicated and to be available and to gather . . . he would keep the information channels open but expect people to check in and would anticipate that they would let him know if they had lost an arm or a leg and therefore were not going to be able to make it on that particular evening. I have watched him bring into the warmth of the group the newest member and his wife with the same affectionate interest as he focuses upon his own classmates . . . without Mel the Pittsburgh picture would never be the vital one it is."



Pittsburgh Chapter Meeting.

REUNION '75

The Class of 1915, with 50 percent of its members responding, ranked highest in rate of participation in the special reunion class gift appeal; the Class of '25 pledged the largest amount.

The figures were announced by the Reverend Dr. William H. Felmeth, Vice-President for Development, at the annual Alumni Dinner in the Campus Center.

In participation, the Class of '25 was second, with 41 percent; the Class of '35, third, with 18 percent. In amounts pledged, the Class of '35 was second, and the Class of '15, third.

While these three classes dominated the standings, Dr. Felmeth expressed the Seminary's gratitude to all who served as Class Chairmen, and to their many classmates, whose gifts made the Reunion season so memorable.

Matching Gifts Help the Seminary

Although most of us are aware of the heartening and useful matching gift program in which many businesses participate, we may not realize that corporations will usually make such gifts to the Seminary, even if they will not contribute to local churches or denominational programs. Nor are these corporate programs, ordinarily, limited to the donor's alma mater.

Recently we have received such matching gifts. In some instances they are "double matches" on behalf of generous business people who in their Christian stewardship have found this way to multiply the amounts and effectiveness of their donations.

They urge us to spread the word to the many church people who could participate in the program, once aware of it, thus "multiplying manyfold" this means to support the equipping of students for the gospel ministry.

A list of participating corporations is available from the Office of the Vice-President, Princeton Theological Seminary.



Reunion '75—Speakers' Table: (L. to R.) Trustee Sharon E. Rise, President Emeritus Mackay, Vice-President Felmeth, President McCord, Mrs. McCord (partly hidden), Dr. Homrighausen, new Alumni President Bruce G. Ingles.

ATTENTION: CLASS OF '73

Only 11 copies of the photograph of the Class of '73 remain in the Alumni Office. If you did not have an opportunity to purchase yours before graduation, send your request to Dr. Arthur M. Byers, Jr., Alumni Office, Princeton Theological Seminary, Princeton, New Jersey 08540.

A check in the amount of \$3.00, made payable to THOMAS K. TEWELL, should accompany your order.

THIS IS YOUR LAST CHANCE TO BUY YOUR CLASS PICTURE!!

FILM IN PROCESS

"Meant for Ministry," a 16mm color film, is in production on the Princeton Seminary campus.

Planned for general audiences, it will indicate some of the reasons people enter upon the many modes of Christian ministry — and how a theological seminary helps them make ready.

The same Speech Studios group who presented "Our Seminaries at a Glance" at the last two General Assemblies (UPUSA) are the producers.

Details and notes on availability later.

ALUMNI ROLL CALL

TOTALS ANNOUNCED

Giving to the Alumni Roll Call reached an all-time high, reports the Reverend Donald G. Lewis, Jr., Director of Annual Giving.

With 24 percent of the Alumni body responding and the average gift increased by 14 percent, contributions totaled more than \$47,000.

The success of the campaign is attributed to the more than 500 graduates who served as Regional and Area Representatives for the Seminary. Their personal contact and commitment helped raise the number of gifts received to 1,650 and the number of new donors to more than 100.

Alumni President Bruce Ingles comments that the Seminary is especially grateful to those regional representatives listed below whose states placed in the "Top Ten."

Congratulations to you — and special thanks to all who supported the A.R.C.

PRELIMINARY COMPARISON REPORT

30 MAY 1975

YEAR	NO. OF GIFTS	AMOUNT PLEDGED	AVERAGE GIFT
5-30-70	1,275	\$25,909	\$20.31
5-30-74	1,474	\$37,220	\$25.24
5-30-75	1,560	\$45,045	\$28.88

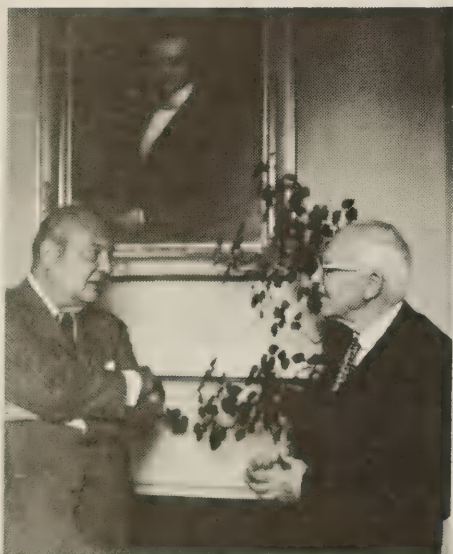
THE TOP TEN

FOR REGIONS WITH MORE THAN 100 ALUMNI

STATE	REPRESENTATIVE	NO. OF ALUMNI	% RESPONSE
1. PENNSYLVANIA:		796	32
PHILADELPHIA	Blair R. Monie '72	337	30
EAST	Duncan MacPherson '36	157	39
POCONO	Mark Thompson '44	83	36
WEST	Richard Morledge '57	219	32
2. NEW YORK:		597	30
NEW YORK	Victor Baer '44	270	24
WEST	Richard Stearns '60	169	37
	Richard Nygren '60	40	35
EAST	Arthur Brindisi '42	79	34
	Paul Rutgers '55	39	23
	Chase Hunt '61	186	30
3. MICHIGAN	William Grosvenor '42	169	29
4. FLORIDA	J. Calvin Jackson '53	267	28
5. OHIO	Chalmers Goshorn '51	114	25
6. INDIANA	Horace Lukens '29	139	24
7. VIRGINIA	Donald McCall '57	113	23
8. MINNESOTA	Webster Brenner '71	171	22
9. ILLINOIS		551	22
10. CALIFORNIA:			
NORTH	James Upshaw '50	176	21
SOUTH	George Munzing '52	375	22
11. NEW JERSEY:		812	22
NEWARK	Merle Irwin '43	140	21
PATERSON	Donald Purkey '61	50	18
HACKENSACK	Wallace Carver '53	36	14
RED BANK	James Steele '63	45	15
DOVER	Dean Hay '55	34	34
SUMMIT	James Morris '66	41	29
CAMDEN	James Hinch '62	134	21
TRENTON	David Prince '58	212	26
LAKEWOOD	Kenneth Chittick '51	20	30
NEW BRUNSWICK	Theodore Blunk '58	93	15

FOR REGIONS WITH FEWER THAN 100 ALUMNI

1. RHODE ISLAND	William Lover '69	17	47
2. LOUISIANA	Evelyn P. Lytle '47	18	44
3. UTAH	C. William Hassler '54	8	38
4. ALABAMA	Osmundo Miranda '57	38	37
5. ARKANSAS	William Vincent '37	11	36
6. SOUTH DAKOTA	Donald McCall '57	14	36
7. WYOMING	C. William Hassler '54	6	33
8. MAINE	Carl Geores '52	18	33
9. IDAHO	Robert VanNest '55	16	31
10. SOUTH CAROLINA	Lauren Brubaker '38	49	30
11. OKLAHOMA	Raymond Campbell '37	44	30

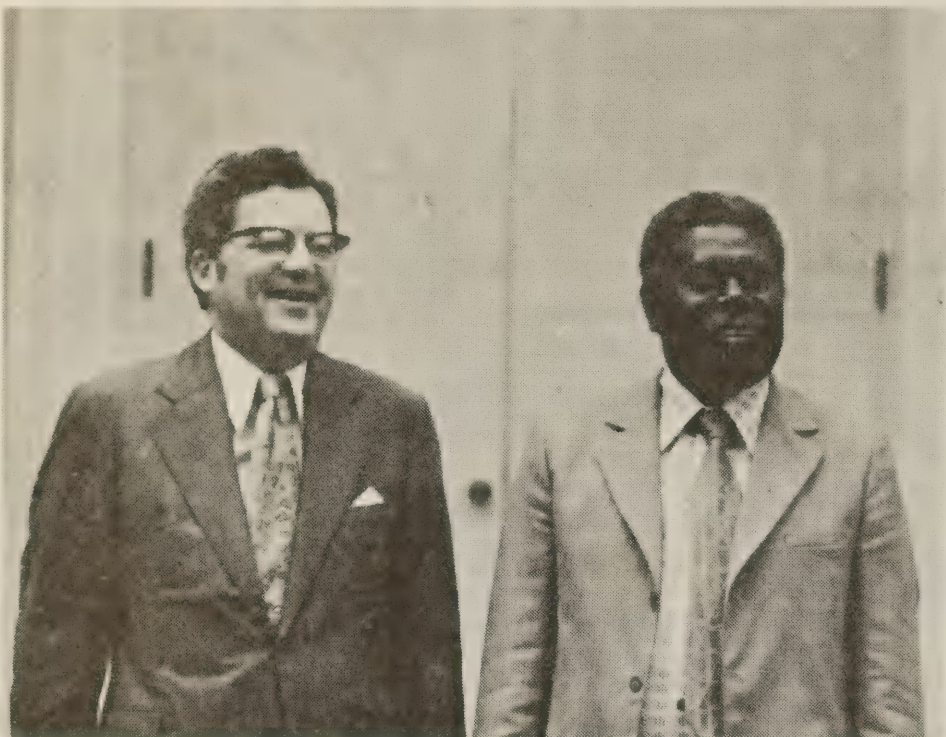


THE COVER PICTURE:

President McCord and President Emeritus Mackay confer. The portrait is of Charles Hodge, the Seminary's third appointed professor.

GIVING BY STATES

STATE	Total		%	Regional Representative
	No. of Alumni	No. of Donors		
ALABAMA	38	14	37	Osmundo Alfonso Miranda
ALASKA	8	2	25	Thomas R. Tepley
ARIZONA	45	14	31	Charles R. Ehrhardt
ARKANSAS	11	4	36	William G. Vincent
CALIFORNIA				
NORTH	176	37	21	James C. Upshaw
SOUTH	375	84	22	George A. Munzing
COLORADO	82	16	20	
CONNECTICUT	73	16	22	L. Blaine Libbey
DELAWARE	40	11	28	J. Robert Hewett
DIST. OF COLUMBIA	40	11	28	Herbert Stein-Schneider
FLORIDA	169	49	29	William VanDoren Grosvenor
GEORGIA	69	17	25	Harry A. Fifield
HAWAII	9	2	22	William E. Phifer, Jr.
IDAHO	16	5	31	D. Robert VanNest
ILLINOIS	171	38	22	Webster Brenner
INDIANA	114	29	25	Chalmers H. Goshorn, Jr.
IOWA	81	18	22	John S. Shew
KANSAS	66	17	26	Donald G. Burt
KENTUCKY	34	8	24	
LOUISIANA	18	8	44	Evelyn P. Lytle
MAINE	18	6	33	Carl H. Geores, Jr.
MARYLAND	135	29	22	J. Robert Hewett
MASSACHUSETTS	85	19	22	Richard G. Douse
MICHIGAN	186	55	30	Chase S. Hunt
MINNESOTA	113	26	23	Donald D. McCall
MISSISSIPPI	14	2	14	Evelyn P. Lytle
MISSOURI	92	21	23	Marion W. Conditt
MONTANA	10	1	10	Leonard A. Watson
NEBRASKA	27	7	26	Robert E. Palmer
NEVADA	5	0	0	Mark L. Koehler
NEW HAMPSHIRE	10	0	0	
NEW JERSEY	812	178	22	Donald S. Bachtell
NEW MEXICO	39	8	21	Dale Strong
NEW YORK:				
NYC & LI	270	66	24	Victor L. Baer
WEST	209	77	37	Richard H. Stearns
				Richard E. Nygren
EAST	118	36	30	P. Arthur Brindisi
				Paul H. Rutgers
NORTH CAROLINA	129	26	20	Jeffrey R. Wampler
NORTH DAKOTA	11	1	.09	Donald D. McCall
OHIO	267	75	28	J. Calvin K. Jackson
OKLAHOMA	44	13	30	G. Raymond Campbell
OREGON	55	13	24	John D. Dennis
PENNSYLVANIA:				
PHILADELPHIA	337	100	30	Blair R. Monie
EAST	157	51	39	Duncan K. MacPherson
WEST	219	70	32	Richard A. Morledge
POCONO	83	30	36	Mark R. Thompson
RHODE ISLAND	17	8	47	William G. Lover
SOUTH CAROLINA	49	15	30	Lauren E. Brubaker, Jr.
SOUTH DAKOTA	14	5	36	Donald D. McCall
TENNESSEE	73	12	16	Donald R. Weisbaker
TEXAS	140	28	20	Richard H. Thomas
UTAH	8	3	38	C. William Hassler
VERMONT	13	1	8	T. Murdock Hale
VIRGINIA	139	33	24	Horace C. Lukens
WASHINGTON	129	26	20	David V. Yeaworth
WEST VIRGINIA	24	6	25	James M. Armstrong, II
WISCONSIN	69	18	26	Ned H. Benson
WYOMING	6	2	33	C. William Hassler



The Reverend Leslie Boseto, Moderator of the United Church in Papua, New Guinea and the Solomon Islands, visited campus on June 16. The native Solomon Islander had just been elected to a new four-year term. One of the youngest men to be elected a bishop in the Methodist Church (before it joined the Congregational and Presbyterian Churches), he is a leader in forming the new country, Nuigini, which is expected to come into independence late this year. He serves also as Vice-Provost of the newly founded University of Papua. He is shown here with (L.) PTS Vice-President William H. Felmeth. Mr. Boseto and the Reverend Ephraim Jonathan, a pastor in the United Church of New Guinea, were in this country to attend the International Conference on United Churches and Union Negotiating Committees Meeting in Toronto.



The Reverend Donald Morrison Meisel (47B), pastor of the Westminster Presbyterian Church, Minneapolis, Minnesota. His May election as an Alumni Trustee of Princeton Seminary was confirmed by the General Assembly of the United Presbyterian Church.

Drs. Cooper and McCord were sworn in as Honorary Kentucky Colonels, with all due ceremony, during the 1975 Institute of Theology.



LOAVES AND FISHES

When, some years back, members of the Seminary community founded the Stewardship Committee, it helped solve a problem common to generous minded people: How can one person, particularly one without a great deal of money, be sure that what he or she can give is being put to the best possible use? The Committee acts as a central agency — one which discovers, investigates and reports real cases of need, which acts as a collection and disbursement facility for the entire Seminary.

The group, which represents the entire spectrum of students and employees, begins each academic year with a fund drive through which contributors may give to named recipients or to the general fund for emergency use. To this collection are added receipts from talent shows, bake sales, entertainments and fairs.

During the 1974-75 academic year:

— The First Aid and Rescue Squad of Princeton, New Jersey, received \$250 — \$150 of which was raised by a student-faculty talent show. The money will help pay for a new ambulance, sorely needed to replace one which years of service have made dangerous to operate.

— A backwoods Maine housing development for elderly, low-income and disabled persons received nearly \$300 as a *beginning contribution*; more was added during the academic year.

— The Prison Service Committee, concerned with the spiritual and material welfare of inmates throughout New Jersey, was well supported — as was the Phulbani District Church Council in India.

— A fast day in mid-April, observed by more than 200 faculty members, students and administrators, yielded \$438.62 in board rebates and donations for the local chapter of CROP, bringing the year's total CROP offering to better than \$1,000.

— The Reverend Dr. SUNG C. CHUN (51M) of the Presbyterian Church in Korea was helped in his task with poverty stricken refugees. Under his guidance as head of the Kwangju Estates, people removed by the Korean government from the poorer suburbs of Seoul have been assisted in starting chicken farms, weaving factories and cooperatives. (They have now formed the Sunnam Estates Housing Development.)

— When the Moderator of the General Assembly of the UPUSA requested funds for the relief of Vietnam refugees, the Stewardship Committee expressed the will of the Seminary community with a check for \$250.

— Continuing support has been given the Princeton Street Ministry, an agency especially gifted in helping troubled youths and often manned by Princeton Seminary graduates.

— An International Student Scholarship Fund has consistently and considerably assisted foreign Seminary students to ease into American customs — and costs of living.

— Not known, because of the discretion with which these matters are traditionally handled, are the number of Seminary persons helped out of difficulties by emergency, non-interest loans.

"Many a mickle makes a muckle," said Sentimental Tommy in the immortal James Barrie novel. The Stewardship Committee at Princeton Seminary has shown the truth of his statement, as it expresses the charitable will of each contributing member with group gifts to those most needing them.



When baritone Barry White visited the First Aid and Rescue Squad to inspect the new ambulance, he found himself in an impromptu gathering of the PTS clan: The squad's president was John A. MacDougall, who just received his M.Div. degree; the Chaplain (and senior member) is Senior M.Div. candidate C. Larry Blaker. Shown here with the ambulance (L. to R.): Blaker, MacDougall, White.



THE CLASS OF '75

PROJECT '85

Director of Annual Giving Donald Lewis has announced that 40 members of the Class of 1975 have pledged more than \$5,000 to Princeton Seminary for a special class gift.

The pledges, to be paid over a ten-year period, express the gratitude of the class for the financial support that many of them received during their years of training at the Seminary.

"The Class of 1975 realized," said John E. Barclay, Class Agent, "that had it not been for the support of many Alumni, friends and churches, tuition fees would have been higher and financial support less for those who needed it. This was the least we could do."

At its Tenth Reunion the class will vote upon the designation of the gift.

THE NEW NEWS

With its summer issue the *NEWS*, yielding to the pressures of inflation on the one hand and the increased number of contributions on the other, was produced by web-offset.

The method, the same used by such journals as *Newsweek* and *U.S. News and World Report*, costs appreciably less and cuts down considerably on printing time.

We feel that these savings outweigh the drawbacks.

What is your reaction? We'd really like to know.

The Editor.

Princeton Alumni Creative Exchange

TOWN MEETING '76

"A great event is going to happen here tomorrow. Other people are going to hear about it and wish that they had been here with you."

Institute of Cultural Affairs consultant Carlos Ollison was speaking to a small group of prisoners and outside volunteers on the top floor of the laundry at Powhatan Correctional Center, outside Richmond, Virginia. The men had accepted the responsibility for holding a National Bicentennial celebration, "Town Meeting '76," in that room the next day. The ICA plans to assist 5,000 communities across the nation to hold similar meetings by July 1977, but this was the first planned for a correctional institution.

Men from Powhatan and the adja-

by William H. Dent, Jr. (63B)*

cent James River Correctional Center, working together, transformed the laundry into a festive room decorated with streamers, posters and a banner designed and made by residents.

Eighty residents participated in the event, with about 25 people from free society. After coffee with doughnuts and words of welcome from Assistant Superintendent Alton Baskerville, Carlos Ollison set the context for the morning workshop with a brief talk on the new world of our Bicentennial Era. Then the assembly divided into four groups where participants were given a comprehensive framework for thinking through the economic, political and cultural issues facing the

nation. Powhatan Correctional Superintendent A.T. Robinson visited during the morning session. His support and suggestions had been key factors in making the event possible: It required extra security for the weekend, money for other additional costs and the use of space never before opened to the general public.

ICA consultant Nadine Ward of Chicago keyed the afternoon workshops with some reflections on the new kind of human being emerging in the world today. Some participants developed practical proposals to meet challenges agreed upon during the morning; others created a graphic symbol and a slogan and composed a song and a story to express in artistic terms our times, our heritage and the promise of our future.

The reports to the plenary session were greeted with applause, and, like the earlier activities, interspersed with spirited singing — "This Land is Your Land," "A New Day" and "The Impossible Dream." The duty guards were invited to come in and were serenaded with "I Don't Know Why (I Love You Like I Do)." A couple of weeks later a guard asked me when we could do something like that again; and one of the residents commented, "I was most struck by the humanness of the guards. I didn't know hard old Officer X could smile, but he really was enjoying himself when we sang to them."

Some people may wonder why the Church was involved in the secular business of a Town Meeting. I would say that, in addition to being a way of "proclaiming release to the captives," it is a way of taking responsibility for the life of this nation we are called to pray for, a way of seeing that we celebrate our heritage in this Bicentennial, not with vain boasting but with renewed dedication to the vision which once gave new hope to the Old World.

When we celebrate our heritage by examining our unfinished business as a nation and as human beings, many citizens, in prison and out, find that they can salute America with new loyalty and pride.

*Mr. Dent is Chaplain at both the Powhatan and the James River Correctional Centers under the care of the Chaplain Service of the Churches of Virginia.



Some of the Powhatan Correctional Center Security Officers at Town Meeting.



Photo credit: Pingree W. Louchheim

LOVE THY NEIGHBOR

"Love Thy Neighbor" it is called — and beautiful it is.

For the second year, now, two generations within our church are getting together. The Christian Education Committee believes that young people need a broad range of acquaintances, going beyond their own and their parents' friends.

So, in cooperation with the Board of Deacons, a number of the older members of our congregation were asked if they would like to have a pair of younger ones visit them at least three times during the month of April. The callers would telephone and come at mutually convenient times.

The purpose? To provide opportunities for new friendships to be made and grow — not just for the visitors to DO things for their hosts. Of course, if out of the developing friendships,

certain tasks were done, so much the better.

Twenty-six of our teenagers regularly visited thirteen older members of the church. On Wednesday evenings, they met with the pastor to discuss the many implications of these calls: what it means to "risk" relationships; what it means to trust; how life can be enriched, as we learn to know and respect each other as unique and special people.

Reports from both generations indicate that friendships have sprung up; and, even though the formal program has ended, several of the young people will continue to visit the friends they have come to understand and appreciate in new ways.

Robert W. Battles, Jr. (64M)
Pastor, The Presbyterian Church
Bridgehampton, New York

HELPING LAY PEOPLE BE THE CHURCH

The program we have in Washingtonville, New York, belongs to all the people of the church. And it has many purposes:

- To get the minister (me) out of things lay people can do and should be doing.
- To help lay people discover their own mission.
- To give the minister time to be the professional person the people need to have to help them.
- To give the minister time to go back to school for a master's degree in pastoral counseling.

Here is how it is working:

We increased church member participation by putting lay people on the Session level committees. This increases the available brain power, trains unordained people for future ordained work, and expands our efficiency and our mission (in Evangelism, Christian Education, Worship and Stewardship).

One result: beginning of an Evangelism campaign with three purposes — care for the active member, work with the inactive member, reaching out to the unknown potential member.

Another result: birth of new ideas to supplement our worship services, while we keep a gentle grip on the traditional style most members need and love.

Other results: instigation of a different kind of church school process, including organizing in June for the following fall and finding a qualified young woman to lead in Church School worship each Sunday (freeing the pastor for adult education); organizing

a Men's Council which meets monthly for Bible study and to coordinate the services of our men. (The pastor has taken a back seat on all of this.)

We declared the Teen Group to be a Christian-oriented outfit.

Result: a weekly gathering of young people who demand that their pastor teach them about the Bible before they go on about their projects and programs.

So that the pastor can be the professional minister he is meant to be, we sent me back to school. We replaced me on all sorts of local boards (involving lay people instead), hired a part-time secretary for the church and put the burden of stewardship organizing on lay people — so the pastor (me) can be the resident cheerleader.

Amazing results of this last development include discovery of a 78-year-old kite-flying fan who sold kites to raise money for the church. He drummed up enough enthusiasm to have 250 people flying kites one sunny afternoon for fun and fellowship. And he now has plans to employ the U.S. Coast Guard to fly kites with flags on their tails up the Hudson on July 4, 1976. He is in conversation with Pete Seeger, and has written to Billy Graham and Lefferts Loetscher for sermons to compare with one preached by his pastor (me) on kite flying as a metaphor for the Christian life.

Lyle E. MacLaury (68B)

Pastor, First Presbyterian Church
Washingtonville, New York

The Reverend Mr. MacLaury reports several other bubbling happenings in the Washingtonville church. These are just a sample.

A COUNSELING INTERN

In Peru, New York, a town of about 2,000, ours is the only Protestant church. In fact, Community Church (United Presbyterian and United Methodist) is the only Protestant group in the area.

Our mission is two-fold: to bring a Protestant witness to the community and to serve as chaplain for many people. This uniqueness has brought problems, but the result has been strength.

Our chaplaincy activities include premarital advice, hospital visitation and work with the dying and their families. A great many personal and family adjustment problems are covered.

Because of this focus our church has become a sponsoring agency of the State University of New York in the graduate program through which prospective counselors in college and agency work, as well as school guidance advisors, are trained.

With the approval of the University's counseling department, headed by Dr. Townsend Carpenter, the Community Church of Peru will receive an intern student who will work at least twenty

hours a week in our counseling service, as a staff member.

The theory, which Community presented and SUNY accepted, is that the trainee will receive a large, accurate cross-sampling of human problems within the church setting. Direct supervision will be provided by the pastor (me) and a guidance professional at the University.

Church, student and college should all benefit by the program, originated and endorsed by the official board of the church.

Ken Parker (65B)

Pastor, Peru Community Church
Peru, New York

Write to Ken Parker for information on two other enterprises this church is engaged in: social service in its community, including support of a FISH program, a blood bank, a used clothing program and the establishment of a comprehensive personal growth center that will include counseling as well as groups for people with particular needs — parents, teenagers, single people are examples.

NEW WRINKLES FOR OLD EVENTS

The last two Maundy Thursday communions we have celebrated have been preceded by Passover Seder meals, conducted by the Senior High church school class. The young people have led the ceremony; we have eaten the matzoh and the bitters and poured the ceremonial wine. It has been a joyous experience.

Because many of our children are exposed to the open classroom idea in their schools, we have experimented with something similar for the first four grades in Sunday church school. The principal of the public school which is using the open classroom has given us some good ideas, and we have shown the film available on the method. We think it's a great help to church school education.

Richard G. Thompson (58B, 73M)

Pastor, The First Presbyterian Church
Goshen, New York

Dick Thompson has other ideas — on observing the Bicentennial, and on exposing young people to events outside their own community. He would be glad to share them with any who are interested.



A June 4 TBA Motivation Workshop was conducted by Dr. James J. Nugent, President of A.I.M.S. Institute, Inc. (third from left). Others pictured are (L. to R.) Carol Herman, Donald Groth, Eleanor O'Brien (a field worker for Action for a Better Community, Rochester, New York), Lloyd Laufer and Herman Stoll. Ms. O'Brien and Messrs. Groth, Laufer and Stoll are members of TBA. New benefits include a group medical plan, special financial and insurance counseling and resume critiques. Since the above article was written, the TBA offices have moved to the Lester B. Foreman Center (BOCES #1) in Fairport, New York; but the weekly workshops at the Webster Presbyterian Church continue.

SELF - HELP FOR THE UNEMPLOYED

One afternoon in 1970, the pastor of the United Presbyterian Church of Webster, New York, discovered that three church members had been affected by the closing of the General Dynamics plant in Rochester. Checking into the situation, he soon found that nineteen members altogether had recently joined the ranks of the unemployed. A seminar started for these nineteen grew to include thirty others from the community; it continued to meet weekly through most of 1971.

In September 1974 the same pastor and a man from the 1971 group decided to see whether a similar program was needed, hoping it was not. But, as the result of their search, up to 25 unemployed persons have been meeting in the church conference room every Wednesday since the first week in October.

The group calls itself "Talent Bank Associates." A major function is morale building, so in a sense it is a mutual encouragement society.

Information is part of its usefulness, too. Presentations have been made on the "how" of unemployment benefits and food stamps. A banker spoke on "How to pay the mortgage, car installments and credit card loans on \$95.00 a week." Other speakers have included a psychology professor, a home economist, a university alumni placement official and an expert on writing résumés.

Now the group is setting up a health insurance program. Time borrowed on a local computer is used to condense résumés and match persons and job opportunities. Local TV, radio and press coverage has brought a demand to repeat basic programs and a desire to join the "job bank."

Most encouraging is the way people of the congregation have become involved. Certain skilled members have personally counseled many of the unemployed, working for hours on such things as the interviewing process. Others call "hot tips" in to the church office.

Clyde L. Mellinger, Jr. (51B)
Pastor, The United Presbyterian
Church
Webster, New York

OH, PIONEERS!

In a congregation who have emphasized a ministry to youth, the realization grew that another group in our midst really needed more attention and concern: the older elderly (80 to 95 years of age). We now include on our staff a part-time person with a background in occupational therapy, whose responsibility is with these older members.

She has a volunteer staff of enthusiastic assistants. The members of this group, the "Pioneers," had been sitting at home thinking they were too old and infirm to become involved in church or community organizations. For the past three years they have been meeting every week (except during the summer) for fun, worship and fellowship.

Their activities include collating the church newsletter, working for mission and stewardship concern, the church fair, recreation, and arts and crafts. On occasion, local citizens describe and share special interests or hobbies. The members usually bring sandwiches; home-made desserts and beverage are provided. However, plans are under way to provide a hot lunch. A special celebration is planned for each member's birthday, as well as holidays.

Some participants are bored or lonely, blind or nearly blind, hard of hearing. Others are ex-stroke patients or senile or have poor coordination. For all, there are mental and physical stimulation, socialization and reassurance that they are still needed and useful. They discover new friends in their peer group, are accepted despite their limitations. The availability of a wheelchair and a ramp make it possible for the non-ambulatory to attend.

A real bond of fellowship and concern has developed among the members. They enjoy being together and sharing in the activities. They look forward particularly to worship, which, as much as possible, involves sharing their own reflections and feelings.

Speaking for the volunteer staff, the Director has said, "It has made us aware of their talents, the joys, sorrows and hardships of growing old; and it teaches us compassion, courage, devotion and unfailing faith."

Robert W. Jewett (56B, 57M)
Pastor, The First Presbyterian
Church
Northport, New York



A FESTIVAL OF CREATIVITY

More than fifty of our 800 members exhibited their work in our successful Sunday afternoon and evening "Festival of Creativity."

A surprising assortment of excellent God-given talent was displayed in every part of the church, as people shared their talents and interests. Photography, paintings, journalism, collections, sewing, wood-working, ceramics, shoe-making — these were only a few of the exhibits. Demonstrations of chair-caning, working with clay dough (junior highs), rug-making and figurine painting continued through the day, and photographers offered slide-shows of their work.

The Festival also included the combined adult choir and children's church school in a dramatization of Rice and Webber's "Joseph and the Amazing Technicolor Dreamcoat." This was so popular that it was later repeated at a Sunday morning worship service.

Through the Festival people discovered in each other talents they had not suspected. Some came to the church for the first time in a year just to see what was going on, or because they had been asked to exhibit.

The idea was borrowed from the large University Presbyterian Church of Seattle. But with careful committee organization we found it worked well in our smaller church, and we intend to repeat the celebration periodically.

Bertram H. Rutan (53B)
Minister, The First United Presbyterian Church
Aberdeen, Washington

A CEREMONY OF LEAVE- TAKING



MINISTER ALL OVER THE CITY

There is no one thing you could say about the location of this congregation in God's Kingdom (Penfield, New York, just outside Rochester) which would adequately explain what makes it prosper.

Most probably, the influence of colleagues at work, spouses at home and friends at play accounts for our net increase of more than 300 members in the past four years, while we continue to sit beside a depressed housing market. But some of the things we are trying to do help make it happen.

Perhaps our best program began a few years ago, when some lay person said, "Help us to be modern interpreters of the faith in our offices and in our homes." It was then that we put up the sign in our front yard which reads: "We Worship and Train Here, but Minister all over the City."

That is what we are trying to do, not in any new and flashy ways, but just by doing the best we can with the resources at hand. The other evening, a family who had visited us

said, "You have a very warm and friendly congregation." We do not have any gimmicky "Be friendly" program — but we do have a Board of Deacons who will bring hot soup when you have a cold, or take your children for an afternoon so that you can visit your wife in the hospital. The nearly 1,000 members are broken up into geographical areas and each Deacon is responsible for 16 to 20 families.

Our low-key program has meant a conspicuous increase in giving, too. In five years total giving has jumped from \$53,000 to just over \$112,000; we have provided a water well for the hospital at Vengurla, India, and a Micro Centrifuge for the hospital at Lampang, Thailand, as well. Special offerings have increased (since 1971) from \$850 to \$5,300 per year, and the debt on our facilities has been reduced from \$153,000 to \$68,000.

Donald C. McFerren (66B, 70M)
Pastor, Penfield Presbyterian
Church
Penfield, New York

When our Clerk of Session announced that he was being transferred, all of us felt the impending loss. As we thought about an appropriate farewell to a family so much beloved, it dawned on us that we have no leave-taking ceremony.

We welcome newcomers, celebrate their transfer of membership, speak loftily about being members together of the Body of Christ. But when these brothers and sisters leave, they do so without benefit of ceremony, and without much reference to the continuing implications of our partnership in the Gospel.

We wrote a brief liturgical piece through which we express our feeling for each other and underscore our responsibilities in a new situation. The response from both those who have gone and those who have stayed has been appreciative. In practice, this ceremony is conducted as a part of our worship on the last Sunday the departing members expect to be in attendance.

R. Blair Moffett (66B)
Pastor, Silver Spring Presbyterian
Church
Mechanicsburg, Pennsylvania



The text of the ceremony used in the Silver Spring Church follows:

Hear the words of our Lord Jesus Christ: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

In obedience to that great commission, the church has sent missionaries around the globe to witness to the Good News of Jesus Christ. But just as important as the work of missionaries has been the witness of those who for some quite different reason have gone to another place. Explorers, soldiers and businessmen throughout the history of the church have taken their faith with them. And through their witness the faith has spread.

You are part of our family of faith. But now you go to another place. We are grateful for all that we have shared together. We will miss you. And yet your going is an extension of our witness, too. So let us together grasp the opportunity before us.

In the name of our Lord Jesus Christ we commission you to carry the witness of our common faith to all you meet. We charge you to be steadfast in obedience to our Lord. We charge you to seek the fellowship of the church wherever you go. And we promise to support you with our prayers and our love in Christ Jesus.

Let us pray: Father, we praise you for calling us to be your servant people, and for gathering us into the body of Christ. We thank you for the joy of serving you in the company of brothers and sisters in the faith. We ask your blessing upon these who go from us to new places and new opportunities. Grant them the assurance that you are with them always, as you promised. And by the power of the Holy Spirit equip them to bear witness to the hope that is ours in Jesus Christ our Lord. Amen.

PRIMARY CHILDREN'S CHRISTIAN CENTER

The Caldwell Presbyterian Church found itself in a unique position to meet a need in its community. Lake George Village rests on the shore of one of the most picturesque lakes in the country — but this presents a problem. Because of state highways, steep hills and the lake itself, there are very few neighbors and few places where young children can play.

Our Session and congregation decided to develop a program which would offer youngsters an opportunity to come together for fun and learning. We have equipped our Christian Education wing and its playground for use by this age group.

The program is concentrated in four areas: the nursery school, a summer Primary Enrichment group,



the Roman Catholic first through sixth grade education, and the Presbyterian and Episcopal Sunday Church School.

The nursery school opened in January 1974 with two teachers and eighteen students. It now has four teachers with three full classes, and we hope to fill a fourth. On two or three mornings each week between 10 and 14 three- or four-year-olds meet in a class offering a program balanced between free play and structured activities. The art of living with others is stressed to help prepare the children for their kindergarten experience.

The summer Primary Enrichment Program, a new joint effort with the Lake George Youth Commission, offers organized morning recreation to the five- through seven-year-olds. Three teachers will lead 40 children in planned constructive play in a community where almost everyone caters to the summer crowds. Outdoor recreation, arts and crafts will be stressed; and the program will offer an excellent opportunity to build up reading and math skills.

There was no building for the Roman Catholic Education program, so our Session offered to rent our facilities at a figure which would cover utilities and equipment depreciation. It has been interesting to have 150 Roman Catholic young people and their teachers using the same physical plant with us. The need to cooperate soon led to the wish to cooperate, for which we are very grateful.

All of the expertise gained through this extra program has been applied to our traditional Sunday School. We now use the open classroom approach: The Presbyterian Church is the setting for the nursery classes and kindergarten through third grade, and the seventh and eighth graders are in another part of our building, while the Episcopalians receive the fourth through sixth grades.

Due in large part to the work we are doing in our larger community, there has been a revitalization in our total church Christian Education program.

We hope to continue to expand, both in our ability to meet the spiritual needs of our own congregation and in our service to the other families in our neighborhood.

The Reverend Albert W. Bush, Jr.
(72B, 72M)
Pastor, The Caldwell Presbyterian Church
Lake George, New York

SENIOR HIGH WEEKEND TEACH-IN

Take your Senior High on a Teach-in! That's a weekend with five or six hours' teaching built in by your Christian Education council.

In a quarter there are, say, twelve Sundays. In one hour each Sunday, between the hellos and goodbyes, the settling in and getting ready to go, to say nothing of the maintenance of the group, there is about a half hour of actual teaching. That amounts to about six hours per quarter — so spread out that any possible effectiveness is at best diminished. Besides, Sunday morning Senior High classes are not that popular any more.

A single weekend can cover that quarter's work, and provide fellowship and recreation, as well. Why not find an informal camp or retreat center and have your Christian Education group sponsor a weekend there?

Friday night is our opener. There are two sessions on Saturday morning, with refreshments between; the afternoon is open for sports or just plain loafing. Saturday night and Sunday morning sessions, and a worship service complete the program.

We found a nearby retreat center, where the young people's parents take the responsibility for providing food. Several of them get together for each meal — buy, prepare, bring and serve. In this way, costs are kept to a minimum: Christian Education pays for the rental; the parents contribute the food. Pastor, advisors and some brought-in guests develop the program.

With all pressure removed, the young people have time to be together for games and fellowship, as well as some really concentrated learning.

Charles F. Stratton (51B)
Pastor, The First United Presbyterian Church
Youngstown, New York



It's really fun to serve a free Christmas dinner!

FREE CHRISTMAS

Day Dinner for Anyone



Good food, fine service and friendly company.

in SHENANGO VALLEY

The First Presbyterian Church of Sharon, Pennsylvania, decided to serve a free Christmas Day Dinner to anyone in their community who would like to come. There are in every town many people who live alone or cannot afford a Christmas Dinner who would appreciate an opportunity to share Christmas with others.

So the Church and Community Committee of Session set about to bring it to pass. The Glen-Moore United Presbyterian Church in nearby New Castle had done it with great effectiveness for two previous years, and their initial help was invaluable in early planning.

John Longstreet, a student at the Cornell University School of Hotel Administration, was recruited to be food purchaser and chef. Sign-up sheets were posted for contributions of time and pies. Posters were distributed to the apartments for senior citizens, public housing units, downtown stores, shopping centers. Local newspaper and radio stations were generous in their coverage and announcements for the dinner. No one was sure how many would come in a population area of 75,000; so 250 dinners were

planned.

As Christmas came nearer, excitement mounted. Committees on decoration and entertainment, hostesses — all of us — were increasingly busy. Preparation began in earnest on Christmas Eve, as Fellowship Hall was decorated and food preparation got under way in the kitchen. Some people telephoned to request that their dinners be delivered; other calls came from those needing transportation to and from the church.

Then came Christmas.

Dinner was served from 1:00 to 5:00 P.M. It included roast turkey with all the trimmings. Guests were greeted about a punch bowl in an adjoining room. There were candy cane favors wrapped and signed by members of the 3rd and 4th grade church class. While guests ate, a variety of entertainment was presented: A trio of young people from Notre Dame Roman Catholic Church led in some folk carols; a local trio sang some Christmas country music; Daiva Borrill, a Rotary exchange student from Rhodesia, sang and played her guitar; Christmas carols were sung. Many guests came early and stayed late,

enjoying the conversation and entertainment on Christmas afternoon. All in all, 175 free dinners were served.

Workers? There were some 100 of them working in the dining room as waitresses and hostesses. Others served in the kitchen, as helpers or on the clean-up crew. Some drove cars to deliver dinners to shut-ins or to provide transportation. Most of them were members of First Presbyterian Church. A few were Catholics. One Jewish executive helped deliver food to shut-ins. He felt more comfortable doing that. He wanted to help out some way on a project he felt was so fine.

Money? Various individuals and groups within both church and community voluntarily contributed more than twice the actual cost.

Next year's Christmas Day Dinner should be bigger and better than the first, as church member and guest alike enjoy a pleasant afternoon together in celebration of the birthday of Jesus Christ.

Henry B. Strock, Jr. (52B)
Pastor, First Presbyterian Church
Sharon, Pennsylvania



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PRINCETON THEOLOGICAL SEMINARY
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Number 2

The President's Letter

Dear Fellow-Ministers:

The road to tomorrow leads through yesterday, every Princetonian has been taught. Heritage and destiny go hand in hand. This will be the theme of many sermons during the Bicentennial Year as we research afresh the beginnings of the American nation in order to illuminate the present and the future.

One thing that impresses me about our theological beginnings is the strong emphasis on the sovereignty of a God of dynamic will and on vocation as the calling of a people to become pilgrims in the quest of a new order that would be a lamp to the other people of the world, "a Zion in the new wilderness." Pilgrim people tend to identify with Abraham, and with Israel in the Exodus. It is true today of black Americans who identify the black experience with the Exodus and the freedom movement with being led out of captivity in Egypt. It was true of early Americans who, like Israel, felt they were related to God by a covenant and were seeking a land of promise. They were bound together by a vision of a promised Kingdom and, rather than fleeing history, they were determined to be makers of history as they fulfilled their calling to be co-workers with God.

Is not their question the same as the one that haunts us two centuries later — how can we begin to transform this world around us so that it will look more like God's intention for His people? I believe this can only come through theological renewal, through the re-kindling of the vision of God's Kingdom in order to re-focus the American dream and bind us together in a common resolution.

Toward this end let me make a few suggestions that might become part of our agenda for 1976. First, we must demonstrate that pluralism is not an end in itself but, rather, the recognition of the ingredients for an enriched, inter-dependent and unified society. Emphasis on racial and ethnic differences is not the final word. Today's separatism must be provisional and one hopes therapeutic. The goal is not to make everyone like us, for we are a people from many backgrounds, but our goal must be the creation of a nation of inter-dependent people with a common hope for America.

Second, we must begin to emphasize quality rather than quantity in our life. We are overconcerned with things and underconcerned with values. Secularism has played into the hands of the materialists and has left us with a world that constricts the human spirit. We must rediscover the dimension of height and depth, of quality and spirit, the dimension that makes people more human and life more humane.

A third suggestion is that we learn from our ancestors the meaning of a republican style of life, and then adopt it. For them "republican" was not over against "democratic" but over against "royal," the life of the court. A republican style was life stripped of excesses and reduced to elementals. It was a life style that is spare, not out of necessity but out of decision, dedication, and discipline.

A fourth suggestion is that we develop a new sense of responsibility for creation, the world of which we are stewards. In part, this is the ecological question and the limits of production that this planet imposes. But it implies a deeper question concerning the nature of the society in which we shall live during the third century of the nation's history. We face the choice, and it must soon be made, of whether we acquire self-discipline as free and responsible people or stumble into a totalitarian society through moral default. Only an oppressive regime will be able to deal with an irresponsible people in a time of declining energy and sharply limited resources.

Finally, we must work for a re-kindling of faith that will begin where our forebears began, with strong commitment to the God who has never abdicated authority or relinquished control but who is actively engaged in the fulfillment of His purpose in the midst of time and who wills to use all His people as instruments in His redemptive work.

A Bicentennial Year, like any birthday celebration, can be sentimental and banal, but it need not be so. It can also be a time of renewal, when a nation regains its identity, direction, and purpose through the recovery of its faith.

Faithfully yours,

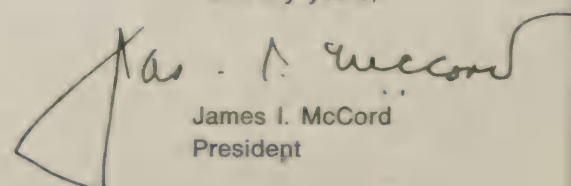

James I. McCord
President



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THE COVER STORY:

Mr. Francis X. Biglin, Regional Post Master General, Eastern Region, presents a souvenir program to PTS Vice-President William H. Felmeth. In the background, seated, is Basil Ferrara, Post Master, Princeton Borough. The program cover is also the cover of this issue of the *Alumni News*.



“THAT PARSON”

“It is a Presbyterian rebellion!” (George III, as quoted by Hugh Walpole.) The harassed monarch went on, “They’re chasing after that parson.” “That parson” was John Witherspoon, whose outspoken criticism of the English government’s dealings with the American colonies incited many a good Christian to rebel against such oppressive measures as the Stamp Act.

Witherspoon has come into prominence again this year as the nation he helped found prepares to celebrate its Bicentennial. His part in that founding is recognized in the issuance of the nine-cent postcard introduced to the public on November 10th. (The cover of the program is the cover of this issue of the News.)

The postcard itself has a history of interest to Presbyterians generally and Princeton Seminary graduates especially, a history which began in 1946-48 when William H. Foster, Jr., was a student in the Th.M. program here. It was during those years that Mr. Foster began to feel an urgency toward bringing Witherspoon’s role in the Revolution to public recognition and started to collect papers, portraits, correspondence — any memorabilia upon which he could lay hands — concerning the pastor-patriot.

Six years ago he suggested to Colonel Randall B. Truitt, a member of the Stamp Advisory Committee, that Witherspoon should be portrayed on



Mr. and Mrs. Foster

a commemorative stamp. Colonel Truitt, who was a ruling elder of Trinity Presbyterian Church, Arlington, of which Mr. Foster has been pastor since 1952, heartily concurred and proposed the issue to the Committee.

Two years passed and then: “We have to have the facts.” Out of the files came the tremendous amount of material Mr. Foster had collected — the Walpole quotations, excerpts from Bancroft’s history, giving Witherspoon credit for being the spiritual leader of the Revolution (“No other minister spoke out on behalf of freedom as strongly.”), far more than enough to persuade the Committee to its unanimous approval.

That his idea had finally borne fruit, however, he did not discover until Sunday morning, the ninth of November, when he read in the local paper that the postcard would be publicly presented on the Princeton University campus the following day. Colonel Truitt was now in California and could not get to the celebration on time. But William H. Foster, Jr., and his wife, Dorothy, could and did. At the ceremony he was publicly recognized from the floor and his key role acknowledged.

“I was a little disappointed that we are to have a postcard, instead of a stamp,” he says, “but then, as one of the guests whispered to me, ‘Considering Witherspoon’s opposition to the Stamp Act, he would never have approved of a stamp.’”

ALUMNI MEETINGS CONFIRMED

(as of 11/10/75)

Saint Petersburg, Florida	— January 27 & 28	— Seminar & Lunch
Pittsburgh, Pennsylvania	— May 3	— Dinner
Baltimore, Maryland	— May 22	— Dinner
PRINCETON, NEW JERSEY	— JUNE 1	ALUMNI DAY '76

Spokane, Seattle, Los Angeles, Tulsa, Washington, D.C., and New York City are all “in the works.” Alumni living in those cities will receive early warning from Art Byers.

versity. Much of Witherspoon's personal life remains obscure; his papers were burned when the English occupied Princeton.

"My main idea," says Mrs. Stohlman, "was to combine the two primary sources, Green and Collins, in a version which would make a knowledge of Witherspoon's life and faith available to the many people who are interested in him as a patriot and pastor."

The book is well illustrated with prints of such items as the Peale portrait of Witherspoon, and a photograph of Alexander Calder's statue commissioned for the old Witherspoon Building in Philadelphia.

Woodrow Wilson once said that Witherspoon was "a man so compounded of statesman and scholar, Calvinist, Scotsman and orator that it must ever be a puzzle where to place or rank him, whether among the great divines, great teachers or great statesmen. He seems to be all of these and to defy classification, so big is he, so various, so prodigal of gifts." The new paperback on the life of such a man will be of great interest to a wide variety of readers, including just plain history buffs.



"John Witherspoon: Parson, Patriot, Politician" is the name of a book by Martha Lou Stohlman to be published by the Witherspoon Press early next year. The popular biography of one of the early leaders of the Presbyterian Church in this country is sponsored by Princeton Seminary as part of its contribution to the Bicentennial Celebration. As a member of the Seminary staff Janet Harbison Penfield, well known for her writing in A.D., gave editorial help.

Mrs. Stohlman, discussing her work, pointed out that since Collins' two-volume study, published in 1925, little research has been done (and less published) on a man of great significance both to the development of the Presbyterian Church and to the establishment of the United States as a nation.

John Witherspoon, the only minister to sign the Declaration of Independence, was acting Moderator of the first General Assembly of the Presbyterian Church and preached the sermon at its first session. He was equally prominent in the Continental Congress during the Revolutionary years as he also carried responsibility as President of the College of New Jersey, what is now Princeton Uni-



Mrs. Martha Lou Stohlman

P R E S B Y T E R I A N P A T R I O T P R A I S E D

BICENTENNIAL HOSPITALITY

President McCord, in his Letter to the Alumni in the fall issue of the *News*, extended Princeton Seminary's invitation to graduates and friends to come home to Princeton during next summer's Bicentennial celebration.

As he wrote, a Committee of Four was consulting with faculty and administration to make that homecoming feasible. The Business Manager, Director of Food Services, Director of Housing, Chairman of the Bicentennial Committee, Chairman of the Speech Department, Alumni Secretary — and many more — lent their advice and know-how to the planning.

The results, even at this early stage, are promising indeed:

- Alexander and Brown Halls will be thrown open, providing 150 beds for weary travelers.

- The Campus Center Dining Room will provide three meals a day, cafeteria style, Monday through Friday, on a pay-as-you-go basis.

- Flyers, brochures and programs describing Princeton-area activities will be available, to bring visitors up to date on opportunities not publicized earlier.

An on-campus program, still in the planning process, includes Monday through Wednesday evening lectures and slide shows presented by faculty members and representatives of the Princeton Historical Society — and, as the ads say, "much, much more."

The very moderate fees are \$4.50 per adult per night; \$2 per cot, for children under 12 years of age; and no charge for infants whose bedding is supplied by their parents.

WORKSHOP

So successful was the 1975 PTS-Rider College Bicentennial Workshop that a similar series will be co-sponsored July 19-30: "Religion, the American Revolution and the New Nation." It will deal with religion in American colonial culture and the continuing values and legacies of the American Revolution.

The leaders will again be PTS Assistant Professor of American Church History Dr. John M. Mulder, and Rider's Associate Professor of American History, Dr. Albright Zimmerman. In addition there will be guest lecturers from the sponsoring institutions and Princeton University.

Designed to take full advantage of the special location of Princeton and Rider in relation to the Revolution, the series will include three field trips — to historic churches in Philadelphia and New Jersey and a tour of New Jersey battlefields and other historic sites.



Dr. Mulder

A highlight of the '75 celebration was an authentic 18th Century meal complete with syllabub (a spirited whipped cream delight) as dessert. This will again be available. Films, programs of the 18th Century music and re-creation of worship services appropriate to the period will also be included, as participants live portions of the history they are learning about through lectures and readings.

For reservations call or write the Reverend Jack Cooper, Ph.D., Director, Center of Continuing Education, 12 Library Place, Princeton, New Jersey 08540. (609)-921-8300. The fee is \$50, plus \$20 for trips and special events. Meals and housing are available at Rider or PTS.

While you are enjoying Princeton Seminary's Bicentennial Hospitality, why not avail yourself of this most unusual and deservedly popular experience?

*An Open Letter to Senior Pastors**

Dear Brothers,

Pastoral associates are really hurting. Of course, there are many exceptions to this generalization — but are you sure your associates are among the exceptions?

Do you know them personally? Do you know them well enough to perceive where they are in their relationships to Christ, to their spouses, to their children? Is your relationship with them more than merely professional or administrative? Do you care whether or not they are hurting? Are you concerned for their spiritual maturation or their family situation?

Do you spend time with them? Do you see them more often than during worship or in a formal meeting? As a matter of fact, do you have staff meetings? And if so, is there time for ministering to personal needs or is it just an impersonal business meeting? Do you know what they are thinking — their problems, their aspirations, their goals?

Do you know whether they are yearning for a deeper relationship with you?

Do you keep them boxed into their job descriptions, or are you interested in their ideas for the total work of the church? Do you listen to them and learn from them?

Would they be taking too great a risk to make constructive suggestions about your personal situation and ministry or the general situation in the church? Are they afraid to approach you with ideas that burn in their hearts? Do you intimidate them? Does your intimidation betray your own sense of being threatened by them?

These are not questions generated in a time of isolated reflection; they are expressions of very real concerns stated by members of church multiple staffs at a recent National Youth Workers Convention. An associate and I were asked to conduct two seminars on staff relationships that were attended by approximately 125 conferees. After brief introductory remarks, the seminar was opened for an hour of comments, questions, and discussion.

There were no senior pastors present. Eight or ten were alone in their pastorates. The great majority were associates, assistants, directors of Christian education or youth directors.

Tragically, few spoke of a satisfying relationship with the senior pastor. Most were very explicit in expressing disappointment and frustration. Some were deeply disillusioned. A few were angry. One young man never sees his pastor except on Sunday morning. In more than a year there has been no staff meeting. Two or three times he has had a momentary contact when they were coming or going during the week.

Several said they were not allowed to show real interest in or make suggestions about anything in the church except their own jobs. And even in that area, few senior pastors showed anything more than cursory interest in what the associate was thinking. Written reports were all that was required. One said the only way he could see his pastor was to watch his TV program.

In conversations after the seminars, several spoke of their respect and love for their pastors but said there was no way they could express this because of a wall that prohibited any personal relationship. I suggested (from experience) that the invisible wall might mean deep loneliness on the part of the pastor, and I urged them to attempt a breakthrough. Their reaction was that this would entail great personal risk.

Some were almost totally alienated from the senior pastor and felt helpless to make any overtures toward reconciliation. The experience strongly confirmed a quotation with which we had opened the seminars:

The multiple staff ministry — two or more ordained ministers in a particular congregation — is a fragile arrangement filled with dangerous pitfalls and laden with conflicting emotions, yet it offers rewarding opportunities. As many clergy have been involved in this kind of ministry, they should not be shocked by Kenneth Mitchell's statement that "relationships within the multiple staff ministry seem to be relatively unstable: there is a rapid turnover

in assistant ministers; there are constant reports of clashes between ministers; assistant pastors are reported to form into cliques wherever ministers gather" [from *Psychological and Theological Relationships in the Multiple Staff Ministry*, by Kenneth Mitchell, Westminster, 1966; quoted by Richard N. Dearing in "Toward Understanding Staff Ministries," *The Church Administrator*, July 1974].

In each of the seminars, the associates asked, "Are senior pastors aware of this problem? Do they talk about it? Does it make any difference to them?" Unable to speak for others, I was able only to repeat what my associates and I are committed to among ourselves, the others on the staff, the officers of the church and the people: We give priority to persons, not programs. We have an explicit commitment, first to Christ, then to spouse and family, then to one another, and to the officers and people of the church, in that order. We take our relationships seriously and practice fellowship on the basis of the formula found in Matthew 18:15-35. We treat alienation as intolerable, seek reconciliation as soon as possible when a breach occurs, and strive to maintain a loving, caring, affirming, supportive community.

Personal relations take precedence over the work in staff meetings as well as in official board meetings. We meet with the entire staff weekly, and always our primary concern is personal or family interests. When needs are expressed we unite in prayer and take any other action possible to respond to the need. The associates set aside one full day monthly to be together in worship, fellowship, sharing, and planning. Occasionally we take an overnight trip together, including our spouses.

We encourage and support one another in taking a day off weekly and in giving priority to spouse and family. We take every opportunity to be together in twos or more, such as at lunch, driving somewhere together, and dropping in on one another at the office. We are explicit in expressing our love for one another and doing whatever we can to demonstrate that love. We are free to criticize

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one another. Each takes a genuine interest in what the others are doing, and we all are involved in thinking and planning for the total life of the congregation.

We have learned to expect struggles in these relationships and have discovered that through these struggles love is matured and intimacies deepened. We are simply committed to dealing with alienation when it occurs rather than neglect it because we are too busy, thereby risking ero-

sion and deterioration of the relationships.

"Why don't you talk to senior pastors about this?" several associates urged in each seminar. This open letter is one response to that request.

Sincerely,

RICHARD C. HALVERSON (62B)

Minister

Fourth Presbyterian Church
Washington, D.C.

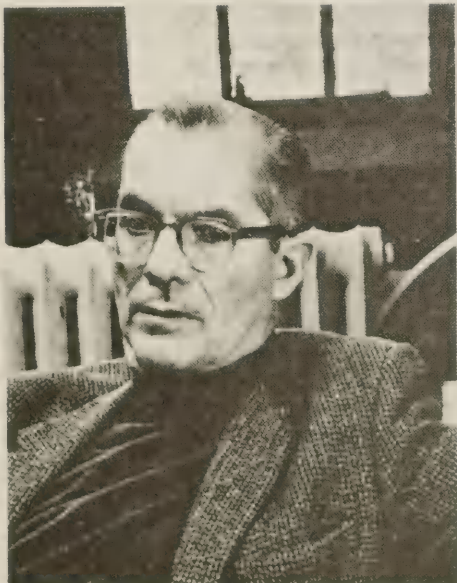
WINTER TO UPSON CHAIR

The Reverend Gibson Winter, Ph.D., has been appointed Maxwell M. Upson Professor of Christianity and Society, succeeding the Reverend Dr. Samuel Wilson Blizzard, whose retirement due to ill health was announced earlier. Dr. Winter will assume his new duties on January 1.

A native of Boston, Massachusetts, Gibson Winter is a graduate of Harvard College and Cambridge Episcopal School and received a Ph.D. in Social Relations from Harvard University. After serving as Curate of Saint John's Church in Waterbury, Connecticut, he became Rector of All Saints Church, Belmont, Massachusetts. From 1944 to 1946 he was a Chaplain in the U.S. Naval Reserve; and from 1946 through 1949 was Rector of Saint Mark's Church, Foxboro, Massachusetts. For the next seven years he was a member of the Parish-field Community in Brighton, Michigan.

Appointed an assistant professor in the Federated Theological Faculty of the University of Chicago, in 1956, he became an associate professor in the University's Divinity School in 1961, and in 1964 was made a full professor. His publications include "Love and Conflict; New Patterns in Family Life," "The Suburban Captivity of the Churches," "The New Creation as Metropolis," "Elements for a Social Ethic" and "Being Free: Reflections on America's Cultural Revolution."

Dr. Winter and his wife, the former Sara B. Ballard, have four children: Marcus Cole, Sara Blair, Anne Gibson and Jacqueline Ballard.



R U M O R S

Not all rumors are bad. In fact, those about Princeton Seminary, judging by letters received, are heartening. "In the spring of this year," writes a Philadelphia alumnus, "our Women's Association toured the Seminary campus and lunched at the student center. They were favorably impressed with what they saw and heard.

"Rumors of the good impressions reached our Session — hence this contribution." Enclosed was a check for the Scholarship Fund.

The Student Guide Service is available again this year under the capable leadership of Senior Randy Gill, with special tours devised to meet the interests and needs of visitors from all age groups, high school and up.

If you are within reasonable driving distance, your program chairpersons would be glad to have the information, particularly in this Bicentennial year: Their groups are welcome to meet our students and faculty, see the interiors of the historic buildings and learn their stories, worship with us, eat with us, enjoy a pleasant and worthwhile experience here in Princeton.

To arrange a tour, write to: Mr. M. Randall Gill, Director, Student Guide Service, 115 Brown Hall, Princeton Theological Seminary, Princeton, New Jersey 08540.

Our rumors are good!



Guests at the Montreal Alumni luncheon gathered afterwards on the steps of The Church of St. Andrew and St. Paul for an "official photograph." They included (from left to right): W. I. McElwain (52M), Scarborough, Ontario; John Forbes (38b), Pierrefonds, Quebec; Alfred Burgermeister (73B), Montreal, Quebec; Mrs. Forbes; E. H. (Ted) Johnson (33B), Don Mills, Ontario; Douglas G. M. Herron (56M), Toronto, Ontario; President McCord; C. Duncan Farris (46M), London, Ontario; Mrs. McCord; Mrs. Ransom; G. E. Dobie (49M), Ottawa, Ontario; John A. Johnston (56M), Hamilton, Ontario; Mrs. Russell; William R. Russell (64B), Montreal, Quebec; Chester M. Lewis (54M), Waterloo, Ontario; R. M. (Mac) Ransom (37B), Don Mills, Ontario.



Luncheon hosts Bill and Ann Russell with the McCords.

An Alumni First

The first recorded meeting of Canadian alumni of Princeton Theological Seminary was held in Montreal, Quebec, on Tuesday, June 10, 1975, with President James I. McCord and Mrs. McCord as guests of honor.

Dr. McCord was in Montreal to address the Centennial General Assembly of The Presbyterian Church in Canada, and to receive an honorary D.D. at a special Convocation of The Presbyterian College of that denomination. Both the Convocation and the alumni meeting were held at The Church of St. Andrew and St. Paul, where the pastor, **WILLIAM R. RUSSELL (64B)**, and his assistant **ALFRED BURGERMEISTER (73B)**, are Princeton graduates.

Over luncheon in Mr. Russell's study, Dr. McCord spoke of some of the developments occurring on the Seminary campus: the growing number and importance of women candidates for the M.Div. program; the "double competency" program with Rutgers University; the addition of new faculty; and the impact of inflation on the budget of the Seminary.

Such good fellowship was shared during the luncheon meeting that it was agreed that a similar gathering should be scheduled during each General Assembly of The Presbyterian Church in Canada. **DOUGLAS G. M. HERRON (56M)**, pastor of Calvin Presbyterian Church in Toronto, Ontario, agreed to act as organizer of the 1976 alumni meeting.

SAYING IT ON A SCREEN

You've a message to get across, a story you need to tell, something you wish to drive home in other minds — about, say, what is typically called a "worthy cause." You want to reach a lot of people with the same message, people of different ages, backgrounds and interests. Above all, you want to have that message taken seriously and thought about later. It isn't easy.

How are we to bring other human beings to the point of caring about any cause? It gets harder every year in a fast-moving, media-dominated age when — if Marshall McLuhan is right — our words carry far less freight than before. "We talk and they barely listen," someone agonized. "We write and they barely scan." Many of us are having to admit by now that there may be too much talk and too many written words, that we may bombard people with facts and appeals and still leave them not caring a fig about the very subject to which we ourselves are most eagerly committed.

by Dorothy Presnell Beeners (48E)*

The perplexing question of how to say it and make an impact is worth our worry. The very survival of our most valuable Christian institutions depends, in nearly every case, not only upon our "convincing the convinced," but also upon our winning over the unconvinced in those pleas we make for moral and financial support. Take a seminary like ours. Theological education is critically important to the on-going life of the Christian church. The *Alumni News* readership knows this. But how are others to be made to believe it with sufficient fervor to be willing to provide a part of the substantial undergirding a school like this must have if it is to continue to exist? We need to engage the minds of busy, distracted persons with short attention spans in order to help them understand facts and respond in certain ways. It's a crucial problem everywhere in communications today.

Television has its negative influences, but it has taught us the power of the visual. Often, seeing is believing. And this is why some of us are trying our best to meet the challenge of making Princeton Seminary a visible entity to many people in many places. We're putting the message on the screen. "Meant for Ministry," as we're calling the blend of words and pictures and music, is now in production on the campus and will be ready in early 1976.

"Meant for Ministry" has one reason for being, to make those of the so-called "general audience" know more and care more about Princeton Theological Seminary. It's not intended to recruit students, though that may be a by-product of its showing. Some who see it will already know and care about this school, of course, but it's hoped that the film will touch an occasional responsive chord even in those to whom this matter of theological education could hardly matter less.

Since "Meant for Ministry" must reach many kinds of viewers, we've had to watch our language. But how can you talk about an academic institution without relying heavily on academic and institutional talk? And meanwhile, what can be put on that screen, when it must be assumed that among those viewers are some who have no burning interest in either church films in general or seminaries in particular?



The author, at work on "Meant for Ministry."

*Dorothy Presnell Beeners' professional background in writing includes news publications and radio.



Louise Goss, on sound.

"If you want to get across an idea," it has been said, "wrap it up in a person." And "Meant for Ministry" does exactly that. It tells the story of the glorious idea-in-action that is Princeton Seminary through the voices, faces — in some scenes, only the hands — of the campus family. It attempts to translate the seminary brochures to the screen by lifting the facts off the pages and giving them dimension and life. It is not — repeat, is not — a documentary. It makes factual statements but could almost be said to poetize them. In about a quarter of an hour, it will try to create an experience in that room or auditorium and give everyone in it a piece of something with which to identify. It could even be described as a "mood piece," in the terminology of the trade.

Although it will be released on 16mm color film for use on the projection equipment that is standard almost everywhere, "Meant for Ministry" is not a movie. It uses still photographs, but precision and variety in timing produce a movie-like quality. Music underlies the narration in a relatively complex soundtrack that has as many as three "layers"; one voice

over another over the music, for instance. One sound familiar to alumni will be that of the bell that once ordered their student lives. Capturing that sound took careful planning. Stymied by daytime traffic noises and nighttime crickets, the recording crew finally had to shatter the quiet of Labor Day morning by ringing at 7:15 o'clock a bell that had been on "vacation" for days.

No one method of mounting a message is going to work with every-

one. We can't expect that "Meant for Ministry" will. But we're making an earnest effort to pack such a variety of appeal into its scope that, in those few minutes on screen, it will hold the attention of "the many" rather than "the few."

It is expected that "Meant for Ministry" will be available in January 1976. Write to the Reverend Donald G. Lewis, Jr., of the Department of Development to reserve it. Members of the production team are: Dorothy P. Beeners, script and direction; W. J. Beeners (48B), Director of Speech, PTS, project coordination and narration; Wayne R. Whitelock (64B, 65M), Director of Instructional Media, PTS, technical production, soundtrack and photography; Alan R. Blatecky (72B, 73M), Specialist in Instructional Media, PTS, photography and technical services; Louise L. Goss, Director of the New School for Music Study, also located in Princeton, synchronization.

The same team members participated earlier in the making of one or more of the promotional film programs listed below, all with scripts by Dorothy Beeners. Karen Gravengaard (69B) also served as a narrator and William Brower, Associate Director of Speech, as a technical adviser:



Dr. W.J. "Bill" Beeners in a tense moment of concentration.

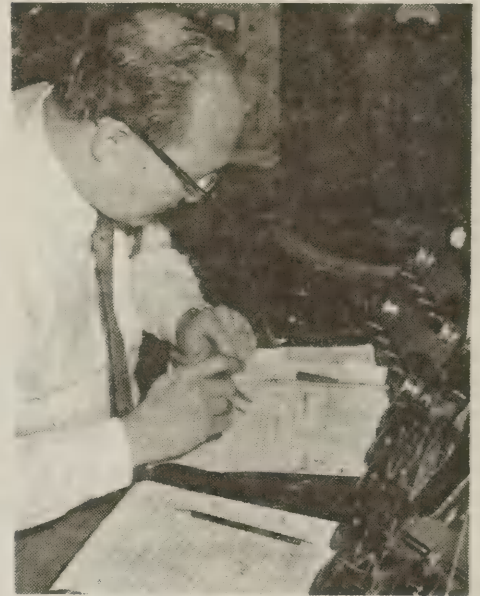


"Al" Blatecky, photographer.

"Our Seminaries at a Glance," for the Council of Theological Seminaries, seen at the past two General Assemblies of the United Presbyterian Church in the U.S.A. What and where our seminaries are, with campus scenes that include some striking views of Princeton itself; but mostly about what makes a seminary and what its students are like. Recommended for use in worship services, youth or adult discussion groups, presbyteries and synods. (16mm, under 12 minutes, available for \$5.00 rental charge through the Department of Development, Princeton Theological Seminary.)

"To Live in Dignity," for the Presbyterian Homes of New Jersey. Focusing on the elderly — their special problems and what the "caring ministry" of a church-related residency program can mean in their lives.

"Women for Tomorrow's World," for the Association of North American Cooperating Agencies of Overseas Women's Christian Colleges. How the nine colleges abroad supported by Churchwomen United are helping their students weather the rapid social changes of the "seething 70's."



Wayne R. Whitelock (Director of Instructional Media) helping put it all together.

"A Modest Gesture"

"Let me confirm the bequest written into my new will," writes a recent double alumnus (two degrees from Princeton Seminary within a very few years), "to be used 'to encourage and aid in the teaching of English Bible' at the Seminary. I have made the bequest not as a fixed dollar amount but as a percentage of my total estate, which I hope will grow.

"May this modest gesture be an encouragement to the Seminary as to the centrality of the form and content of the English Bible for the training for the pastorate and other Christian vocations.

"As you have opportunity, I would appreciate your passing on my sentiments as to this centrality, where I am only too happy to put my money where my mouth and ministry are."

AND FIVE PLACES OF LORD MURGA

In his travels, Bill Felmeth, the Seminary's Vice-President for Development, has picked up a number of beautiful and curious objects, from sculptures to samplers. Among them for some years had lain, almost unnoticed, what appeared to be a bundle of reeds bearing hieroglyphics which even the Eastern language specialists of the faculty could not decipher. They were obviously in some Indian language, points of similarity to various modern tongues could be traced, but ■ translation — no.

Their fragility, too, proved their age. Both to restore them to their land of

origin and to put them in the hands of people who could properly preserve them, Bill last summer gave them to the Library of the United Theological College in Bangalore, an affiliate of Serampore College.

The note of thanks showed the wisdom of his action: "The manuscript is a medieval Tamil script," wrote archivist Mrs. E. Adiappa, "which present-day students cannot read. It reveals Lord Subramaniam in six abodes, twenty-seven stars for calculation with names, names of seven bramacharyas and five places of Lord Murga."

MISSIONS

... THEN

"Where does the Lord want us?"

The question is not new. It was not new when **ROBERT N. PEIRCE (36B, 41M)** entered Princeton Seminary more than 40 years ago — not, at least, to him and other members of the congregation of the Olney Church in Philadelphia. They were blessed with a stability lent by the unusually long tenures of two pastors, **WILLIAM HENRY WELLS (99B)**, who served the church from his graduation until 1932, and **HARVEY KLAER (99B)**, who was pastor from 1934 to 1947 and was elected pastor emeritus upon his retirement.

Under their guidance some 85 members became ministers, or married them; few remained untouched by their influence. The elders of the church gave impetus as well—sending parishioners to summer conferences, lending scholarship help, giving lay people in the church free rein to do what was needed, with the pastors' blessing. "Neither was an outstanding preacher," Mr. Peirce recalls, "but they were great personal people."

"This was the heyday of the church. As people moved out [from Olney], their dedication became contagious wherever they went." He adds, "For a while, a new person came to Princeton Seminary every year from that group. Perhaps not so many come now as in those days (when Arthur M. Byers, Sr., helped fund a scholarship), but it is still a strong congregation."

When Mr. Peirce first felt the call to service, he faced the old question of where the Lord would lead him. Other seminarians with the same problem joined him in weekly prayer services addressed to this. Perhaps no one person influenced his decision, but it was in these years that he heard the great Samuel M. Zwemer lecture. In Payne Hall he found dedicated missionaries, home on furlough,

with whom he talked "for hours, especially **L. PAUL MOORE, JR. (23B)**, who had served in Metet, Edea, Sakbayeme and was on his way to Cameroon, specifically charged with seeking out new missionaries for Africa." There was also "**L. K. (LLEWELLYN KENNEDY) ANDERSON (26B)**, a missionary in Cameroon for 12 years, who later became the Board of Foreign Missions' field representative for that area. Small wonder that the answer, for Robert Peirce, lay in Cameroon.

With him went his wife of three weeks, Martha Paley. Martha, also a product of the First Presbyterian Church of Olney, prepared for their marriage by studying first aid and home medicine at the Salvation Army hospital in New York.

After a six-month sojourn in France, to learn what was then the official language of their new world — they were to pick up the native Basa in the field — they arrived at their first

"station." It was a bark house, simple, even primitive, with no electricity, no running water, none of the facilities taken for granted in Philadelphia.

"In our first term," Martha remembers, "there was a doctor on the station. But in our second, we were the only family on the station. In fact, until we went to Cameroon Christian College, we were alone on the station. In our fourth term, we were part of a village — a normal native village — where no foreigners had ever lived. We were quite a curiosity!"

"But at the first station there were two other houses, one a big double residence, and three other missionary couples, all Presbyterians. It was jungle — the great African rain forest — with small villages scattered through it.

"In those days there were just paths. We lived on the bank of Cameroon's largest river (Kipling's 'great



grey-green greasy Limpopo'), with most of the itineration on the other side."

"We crossed it in dugout canoes that could hold 40 or 50 men," says Robert, "then started walking. Today there is a motor road, serviceable at least some months of the year. Then — well, we did a lot of walking. People have a lot of misconceptions about the jungle. There were lots of insects in the bark house, and later, in a mud house, we had termites in the walls and huge cockroaches in the mat roof. But otherwise, we were far safer than we would be in a modern city."

One of the charges to missionaries in those days was to establish schools at the stations; many of these had already been set up when the Peirces arrived and were staffed with African teachers. The very forward thinking of the Board of Missions stressed training the natives as teachers and pastors. (One of their first actions, in fact, had been to set up a "normal school.") As a result, Martha, certified to instruct, had little need of her discipline until they came, late in their African years, to Cameroon Christian College, where she taught English.

AND NOW

• • •

"In those days an ordained minister at his station was in charge of 8 to 10 chapels. Evangelists with a few years of school and a couple of years of Bible training would do the pastoral work and preach on Sunday, if the minister was elsewhere. A Cameroon minister and one of us American minister-missionaries would go together on three- or four-week trips in one direction and three or four weeks in another direction, baptizing, giving the Sacraments and doing other things the evangelists were not able to do. Even then it was well organized, with women's and young people's work."

"Many of the natives were Christians when we first arrived," says Mr. Peirce. "Evangelism had gone on for 80 years, and there were strong churches. We had two ordained pastors and four missionaries. The area now has four presbyteries and its own synod. There are now at least 40 ordained Cameroon pastors and 0 missionaries. Cameroon has its own General Assembly and, since 1957, has been a national church."

"We lived through the transition period. Today the villages still exist. The young people leave for work in the urban areas, but they go back to the places where they were born, where they have roots. Even though they have to work somewhere else, many put their money into permanent buildings in their natal villages. Mud bricks have replaced mud; and sheet iron, instead of thatch, is used for roofing."

"Their cities are new and modern — so new that they are not impressed with those in Europe or America, where the buildings are old and often dirty. Cameroon is becoming somewhat urbanized, in fact, with sewage disposal, electricity, running water and telephones in the three or four cities. There is as yet no television (as there is in Nigeria), but there is radio and many transistors. Yuandje, the capital, has a population of about 350,000."

"Cameroon has a stable government. They've had the same president since 1960 and have a legislative assembly. They have been re-united with the British trusteeship, so there is a united Cameroon. There is only one political party. Roughly speaking, the country is Moslem in the north and Christian in the south, although there are Christian missions throughout. The president, a Moslem, knows that Cameroon must be neutral in religious matters, and the constitution guarantees religious freedom. Islamic progress is greater in Ethiopia, perhaps, especially in the past 10 years, and also in the Sudan; but Christianity is progressing far more rapidly in Cameroon."

"Education is compulsory, although enforcement is obviously difficult; and everyone supposedly gets through at least the fifth or sixth grade. There must be some 35,000 students in the elementary classes run by the Church. All of the denominations have established schools — the UPUSA has at least 10 high schools — and most of the country attends classes set up by the various religious sects. The government subsidizes the salaries of

many of the teachers. Although these institutions have not as yet been nationalized, as in several other African countries, that's coming, I'm sure."

"The traditional African 'animism' we found when we first arrived still has millions of adherents. It is not unified. There are still people who go to the witch doctors (although some are healers and we must keep them distinct from witchcraft) and there is still great belief in the powers of spirits — of strange supernatural power — still some fetishism. We used to come across trees with sticks put in to keep people from stealing fruit, or tortoise shells in gardens, or bunches of leaves hung upside-down, the idea being that the fetish would get you if you didn't watch out!"

"There were no holy animals, as in India; but some animals (or parts of them) were tabu for women. Women could not, for instance, eat chicken, would be 'cursed' if they did. There's not so much of that now: Women caught on that it was a man's gimmick to save the best, choice parts for himself!"

"Some are tempted to go back to the old ways, especially in the case of illness where the white man's medicine does not work; but this is simply a case of healing being sought, not so much of religious beliefs. Someone has said that by the year 2000 Africa, if it keeps to its present rate, will be the most Christian continent."

The Peirces' mission was comprised of three-year terms punctuated by ten-month furloughs. The "vacations" sometimes dragged, but two they remember as far from dull: one spent as a deputation team for the Synod of the Trinity, on a speaking tour; the other, during the UPUSA "Crisis in the Nation" campaign after the John F. Kennedy and Martin Luther King, Jr., assassinations, interpreting to white churches in the Philadelphia Presbytery some problems of race relations from the Christian standpoint.

From Cameroon they went, for three years, to Lesotho on a COEMAR assignment. Here their task was to help the indigenous church become self-sufficient. Now they are back in Philadelphia in what has been called retirement. But, with Robert Peirce serving as supply pastor to the Summit Presbyterian Church and Martha Paley Peirce, as always, supporting and assisting him, that retirement will apparently be as active and as fruitful as their earlier joint ventures, their mission as dedicated and Christ-centered.

A Continuing Ministry

A rather astonishing number of Princeton graduates dream of returning to this determinedly quiet smallish New Jersey town, to live and work for the rest of their lives.

For Leslie M. Kolbjornsen, at least, the dream seems to have become a reality. Leslie, an alumna of Wagner College, has been a Student Assistant Minister in Nassau and Ewing Presbyterian Churches for the past several months. This past summer she continued her work with youth programs. At the May meeting of the Nassau Session, she was invited to continue her responsibilities in youth activities until she receives her Master of Divinity degree from Princeton Seminary this January.

After graduation the Session hopes she will assume a full-time relationship with the church, as Assistant to the Minister, until her ordination. And after that, she will be called to be an Assistant Minister of Nassau

Church, "with particular responsibilities for Christian Education, but serving in all other capacities of ministry in the life of our church."

Leslie, who took her college junior year in Austria, spent two years in New Guinea with her husband, Arthur, where she taught English under the auspices of the Lutheran Mission. Arthur, who also graduated from Wagner, received his M.Div. degree at Princeton Seminary's regular commencement exercises in June 1974. He is a social worker with the New Jersey State Division of Family and Youth Services.

The Session Newsletter notes: "It has been and continues to be a real joy to have Leslie Kolbjornsen assist in the life and work of Nassau Church over the last few months, and we look forward with great anticipation to her work in our midst on a full-time basis in the future."



INTERNATIONAL RELATIONS

JEAN BELLERJEAU (49E) returned to campus in October for the New Jersey Alumni Day — and met Nantawan Boonprasat, a Th.M. candidate in the field of systematic theology.

The two had no difficulty finding topics of conversation. Miss Bellerjeau has been a missionary to Thailand ever since graduating from Princeton Seminary, visiting the States only during her furloughs; and the two have known and worked with each other over a period of years.

Miss Boonprasat, a Thai, very nearly did not register here this year. She arrived in New York wanting to attend Princeton, but enrolled elsewhere. Thanks to the kindly and efficient services of United Presbyterian headquarters at 475 Riverside Drive, she is now studying here as one of

49 international students on the campus.

Her problems were not yet solved, however. For several days, because she had not registered, there was no dormitory space available for her. While a room was being found, she lived with a staff member. So pleasant was the relationship that she continues very much part of the family, who accompany her on shopping trips, or are available for consulting about personal matters or financial planning.

Nantawan, a graduate of Chiangmai University and Thailand Theological Seminary, has yet to make a difficult choice among three opportunities for service: as a teacher, editor, or member of the staff of the National Council of Churches of Thailand.



Heritage — Celebration Horizon

These are the three main points of the national Bicentennial Celebration. And it was on these three points that Princeton Seminary has won official recognition as a participating institution from the American Revolution Bicentennial Administration.

Expressing the Heritage of the Church in the nation Princeton Seminary both sponsored publication of Martha Lou Stohlman's new biography of John Witherspoon and lent the editorial services of Janet Harbison Penfield during the writing.

The sense of Celebration was conveyed in the Anthem Contest co-sponsored with the Bryn Mawr Presbyterian Church and the Brick Presbyterian Church of New York City. And plans for the expansion of the services of the Center of Continuing Education, especially in areas of interest to women and the laity, speaks well for



RECOGNIZED BY
AMERICAN REVOLUTION
BICENTENNIAL
ADMINISTRATION

the Seminary's broadening Horizon.

Notice of the recognition was marked in the October 7 Chapel service. Before the liturgy began, Vice-President William H. Felmeth presented to President McCord the official Bicentennial flag and certificate awarded participating institutions. The choir's hymn, Robert Elmore's "Thou Hast Kindly Led Us," was one of those commissioned by the Anthem Contest Committee. And the formal prayer, offered by Dr. John M. Mulder, assistant professor of American Church History, was excerpted from the hour-long prayer of William Livingston, first Governor of the State of New Jersey.

Details of the Witherspoon biography and of Dr. Mulder's participation in the second Princeton Seminary-Rider College Bicentennial summer seminar will be found elsewhere in this issue.

PASTORAL PSYCHOLOGY RESUMES

Publication of *Pastoral Psychology*, laid down in October 1972, has resumed with the Fall 1975 issue (Vol. 24, No. 228).

Sponsored by Princeton Seminary, the journal has on its editorial board James N. Lapsley, Chairman; and Geddes W. Hanson, both of the Seminary faculty; James G. Emerson (49B), a former visiting lecturer in pastoral psychology; Rodney J. Hunter (65B) and Peggy Ann Way, a PTS doctoral candidate in the comprehensive stage. The Advisory Committee includes President McCord and Pro-

fessors Seward Hiltner and Daniel L. Migliore, as well as Ian F. McIntosh (68D).

The first issue of the reborn periodical includes Dr. Hiltner's article "Three Contributions to Understanding Human Sexuality" and a review by James Lapsley of Fromm's "The Anatomy of Human Destructiveness."

The publisher is Human Sciences Press, a subsidiary of Behavioral Publications, Inc., with offices at 72 Fifth Avenue, New York, New York 10011. The annual subscription rates are \$9.95 for individuals, \$30 for institutions.

GOOD NEIGHBORS - - -

"Well, the Pennington Church really started it all," remembers Clarence Reed. "About a year ago some of their members got together and decided to do over an apartment in South Hall, in memory of their pastor [Alan Kenneth Magner (20B), who had been at Pennington since 1923 until shortly before his death in 1973. ed]. There is even a plaque affixed to the door."

Walter R. Coats (49B) is now pastor of the First Presbyterian Church of Pennington, with Donald I. Thiel (70M) as associate pastor. Don's wife, Mary Margaret Johnson Thiel (75B) was just ordained to the Gospel Ministry

in the church. (See elsewhere in this issue.)

"They found the experience so worthwhile that they invited people from neighboring churches to a luncheon and told them about their project and the need. This the way it began.

"These churches find furnishings, draperies, linens — even clothing — and give them to international students, both those who live in single dormitory rooms and those who occupy apartments."

Mr. Reed, the PTS Director of Housing, has a fund of stories arising from these ventures into making the

way smoother for the men and women from many lands who brave the climate, customs and costs of an unknown country in their search for training to serve God's church.

But let the pictures speak for themselves. "Many hands maketh light work"; and those hands became totally involved in the process, sometimes with temporarily baffling results!

There are, unfortunately, no pictures available of the Pennington group at work, nor of the members of the Slackwood Presbyterian Church in Trenton, who contributed materially to the comfort of Mr. and Mrs. Elphas Bongumusa Ngobese from South Africa.



Robert A. Beringer (61B, 70M) is pastor at the Hopewell Presbyterian Church, whose members "did over" Apartments A-1 and A-3, North Hall. Shown here are Julia Denaci; Wing-Yui and Doris So from Hong Kong, who occupy A-3; Jean Smith and Nancy Treible. Burton J. Parry (72B, 73M), the associate pastor, was also deeply involved. Yoshinobu and Misao Fukatsu of Japan reside in A-1.



THE REV. A. KENNETH MAGNER, SR.
MEMORIAL APARTMENT
 INTERNATIONAL STUDENT
 CLASS OF 1920
 "A Faithful Servant of Christ"





The Lawrence Road Presbyterian Church, where Norman S. Kindt (41B) is pastor, made themselves responsible for South Hall's Apartment L-2. Shown here are Robert and Barbara Waxman and their children—Natalie, Judy and Richard—Mrs. Donald Huber and Miss Jean Inglis. Not pictured are co-workers Mr. and Mrs. John Devlin, Mrs. William Turner, Mr. and Mrs. Carl Hagberg, Mr. and Mrs. David Pruden and members of the Youth Clubs. The apartment was being made ready for Andrew Abraham Kyomo and his wife, Rehema, from Tanzania.

UNUSUAL ORDINATIONS

Two recent ordinations of Seminary alumnae to the Gospel Ministry were enough out of the usual to merit reporting: those of **MARY MARGARET JOHNSON THIEL (75B)** and **BARBARA XENIA GELA (68B)**.

Mary Margaret's, in the United Presbyterian Church, U.S.A., was very much a family and extended, Seminary-family, ceremony. Her father, the Reverend Charles R. Johnson of Nashville Presbytery, read the Scripture; her husband, the Reverend **DONALD I. THIEL (70M)**, associate pastor of the Pennington Church in which the ordination was held, delivered the invocation. **WALTER R. COATS (49B)**, pastor of the church, preached. Others of the Seminary family who participated were the Reverend Dr. Katharine Doob Sakenfeld of the Old Testament department, Seminary Dean Arthur M. Adams, Elder Freda A. Gardner of the Christian Education department and Elder Janet Harbison Penfield, who began the PACE department of the News. Mrs. Thiel is Assistant Director of Field Education at PTS.

Barbara's service, by the American Baptist Churches in the U.S.A., was unique in being both ecumenical and interfaith. The Laying On of Hands was shared by ordained persons from Roman Catholicism, Reformed Judaism and five Protestant denominations — the American Baptist Churches in the U.S.A., the United Methodist Church in the U.S.A., the United Presbyterian Church in the U.S.A., the Lutheran Church of America and the Protestant Episcopal Church of the U.S.A. The Benediction was pronounced in English by the ordinand, then in Hebrew by Rabbi Stephen Einstein of Temple Beth David, Cypress, California. Dr. William Murdock of Princeton Seminary's New Testament department delivered the sermon. Barbara is the only woman serving as Pastor of a church in the American Baptist Convention of New Jersey. She is also president of the Parsippany Area Pastoral Association.



The Charges: (Mrs. Thiel's ordination, left to right): Freda A. Gardner, Janet H. Penfield, Dean Arthur M. Adams.



Miss Gela's ordination.



The Laying-on of Hands:

Mrs. Thiel.



Miss Gela.



*Reception Line
(Mrs. Thiel facing camera).*

AMISTAD II



Princeton Seminary and the Association of Black Seminarians were among the co-sponsors in October of a Bicentennial exhibit of 1795-1975 Afro-American art, "Amistad II," in the Princeton University Chapel. A cooperative project of Fisk and Dillard Universities, Talladega, Tougaloo, Le-Moyne-Owens and Huston-Tillotson Colleges, the Amistad Research Center at Dillard and the American Missionary Association, the show was backed by the United Church Board for Homeland Ministries and the American Missionary Association. A development grant of \$20,000 from the National Endowment for the Arts helped finance the venture.

The exhibit takes its name from "La Amistad," a ship which brought a rebel band of slaves, led by Cinque, to American shores in 1839. A group of evangelical abolitionists formed the Amistad Committee, which hired former U.S. President John Quincy Adams to defend the captives. The Committee later joined other groups to form the American Missionary Association.

Shown admiring one of the many paintings are Dr. John M. Mulder, PTS faculty member who has been coordinating many of the Seminary's Bicentennial activities, and William L. Austin, Senior M.Div. candidate and President of the Princeton Seminary chapter of the Association of Black Seminarians.

HOMRIGHAUSEN

O
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The Reverend Dr. Elmer George Homrighausen was awarded a Doctor of Humane Letters degree by Ursinus College at the November 2 Founders' Day exercises.

Dr. Homrighausen, who also delivered the Founders' Day Address, is Dean Emeritus and Charles R. Erdman Professor of Pastoral Theology, Emeritus, of Princeton Theological Seminary.

A graduate of Lakeland College and Princeton Seminary, he holds a Doctor of Theology degree from the University of Dubuque.

He is the author of numerous books and articles, including "Choose Ye This Day," "I Believe in the Church," "Christianity in America - a Crisis," and "Let the Church Be the Church."



From all over the state they came — 80 graduates of Princeton Seminary — for the first New Jersey Alumni Chapter Meeting to be held since the final session of the old Synod of New Jersey. Remembering fondly that annual gathering, they were glad to have a reunion on campus.

The returning alumni joined in a Chapel service led by M.Div. Middlers Louise Upchurch and Richard Miles, the Worship Team described in the Summer 1975 News. Three mini-seminars followed:

Dr. James E. Loder discussed recent advances in psychology, pointing out significant new books in the field. Dr. John M. Mulder commented on the Bicentennial as it is affecting the American Church and reported a bibliography to appear in the October *Theology Today*. Dr. Katharine D. Sakenfeld spoke enthusiastically on personalities and publications in the field of Biblical Studies in Old Testament.

Dr. Felmeth outlined the real costs of educating a theological student today, and the Reverend Don Bachtell reported on objectives for Seminary support by New Jersey Alumni. Dr. McCord closed the occasion with a very encouraging description of present student participation in campus life.

CAMPUS REUNION



*An informal seminar in the
Campus Center auditorium*



*. . . .and here, again in the
auditorium, at a pick-up
fried chicken luncheon.*

In the foreground (L. to R.): Dr. Edwin Rian (assistant to President McCord); his daughter, the Reverend Abigail Rian Evans (68B); Dr. John Downey (elder in the Broadway Presbyterian Church, New York, City, a visitor); and Vice-President Felmeth. In the background (extreme L.), Nantawan Boonprasat, a student from Thailand, talks with missionary Jean Bellerjeau (49E), who is about to return to Thailand.

CAMPUS DIARY

The annual Junior Retreat brought more than 200 Princeton Seminarians — incoming students, faculty, administrators, wives or husbands and children — to Ocean Grove. Pictured here are some familiar people and others whom it is a joy to welcome to the Seminary Community. (Read from left to right.)

*Photographs by courtesy of
Arthur M. Byers, Jr.*



*Tom Bien, Chuck and Judy
Strasbaugh*



*Monika and Jeff Young, Robert
and Gail Borchers*



Patty Burch, Judy Gerlitz



Sam and Marie Brink, Tim and Priscilla Stevens



Larry Jones, Stephen Lytch



Kay and Bill Felmeth, James H. Nichols

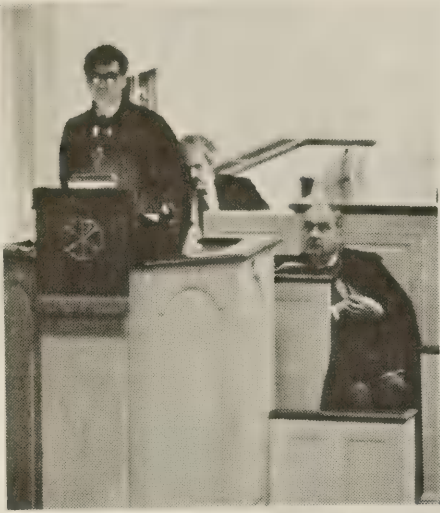


Doug and Andrea Forrester (at Homestead Restaurant)



Christopher Stewart, Frank Aichinger, Kirt Anderson

Dr. Edward A. Dowey spoke at the Opening Convocation, on "Prism of the Reformation—Heinrich Bullinger (1504-1597)." Shown here with him are (center) James H. Litton, Director of Music, and Dr. McCord.



Welcoming Dinner for incoming students. (Dr. Cullen I K Story second from left.)



Dr. Robert H. Schuller, minister of the Garden Grove, California, Community Church, spoke in Miller Chapel, under the auspices of Religion in American Life.



Before their October meeting the Board of Trustees were feted at a student reception. Hendricks S. Davis, a special student, chats with William P. Thompson, Stated Clerk of the General Assembly, UPUSA.



*Eugene Carson Blake, student
Victor Pandian.*



Middler M.Div. student Allison Jean Krahling discusses a point with Dr. Daniel C. Thomas. Junior M.Div. student Peter S. Zinn is at far left.



Mrs. Reuel D. Harmon; Thoppil C. Mathai, a Th.M. candidate from India (back to camera); Dr. Bryant M. Kirkland, President of the Board, student Victor Pandian.



(L. to R.) Mr. and Mrs. William A. Pollard with Senior M.Div. student Stuart M. Wattles.



(L. to R.) Dr. Frederick E. Christian,
Middler M.Div. student Jonathan T.
Lange, Dr. Harry G. Kuch,
Dr. John M. Templeton.



(L. to R.) Dr. Harry G. Kuch, new Trustee Ms. Alexandra G. Hawkins,
Mrs. Kuch, Trustee Emerita Eleanor P. Kelly. In the foreground, Junior
M.Div. student Lawrence A. Jones.



*The Friends of Princeton Seminary
also met in October, in the main
lounge of the Campus Center.*



*Here they are being addressed by Dr. W. J. Beeners, head of
the Speech Department.*



*Lunch in the Private Dining
Room.*



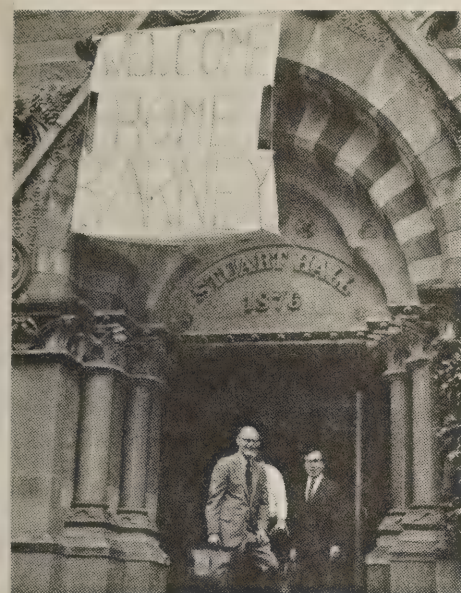
Neither a breadline nor a rummage sale, but the annual All-Campus Picnic in Marquand Park.



*Dr. Bernhard Anderson,
returning from Sabbatical,
was enthusiastically greeted.*



*A few of the 20 Chaplains from
Fort Wadsworth who are enrolle
in a special program this year.*



The 28th of October was set aside for an all-campus Day of Prayer, which opened with the daily Morning Prayer in Miller Chapel, included community and small-group explorations in the quadrangle and featured talks by Dr. George Stuart Hendry ("The Context of Prayer"), Dr. Cullen I K Story ("The Bible and Prayer") and Dr. Karlfried Froehlich ("The Literature of Devotion"). Prayers were sung liturgically in the Chapel and offered silently. Group prayers for the world followed the silence and were, in turn, followed by the Lord's Supper, celebrated by Dr. Katharine D. Sakenfeld. The day concluded with the usual Evening Prayer.



Still in October — Dr. Raymond I. Lindquist (33B) led a Monday noon Chapel service. Sharing a joke with him is Deborah L. Clifford, a Junior M.Div. student.

MARRIAGES

1928

FELIX B. GEAR to
Agnes Irene Johnson
June 12, 1975

1963

DESMOND HARVEY to
Jeanne Aline Dean
May 4, 1974

1971

Frederick William Lyon to
CAROL ELIZABETH ATWOOD
June 27, 1975

LYNN D. CAIRNS to
Dorothy June Reynolds
June 1973

DAVID S. MORROW to
Janet M. Burkhart
June 29, 1974

1975

CLIFFORD C. CAIN to
Louise E. Lveckel
June 7, 1975

THOMAS E. MATTINGLY, III to
Linda Louise Houpt
June 14, 1975

ROBERT J. PHILLIPS to
CHRISTINE ERWAY
September 13, 1975

BIRTHS

1960

TO THE DAVID GRANSKOUS
Sarah Renee, December 27, 1973

1962

TO THE GARY F. SKINNERS
Rebecca Ann, July 4, 1975

1964

TO THE RONALD C. WHITES, JR.
Bradley Derrick, August 1, 1975

TO THE DWYN M. MOUNGERS
Melisse Estelle (Misty), January 14,
1975

1966

TO THE DONALD McFERRENS
James Franklin, April 28, 1975

1969

TO THE C. PHILIP LAUCKS
(**BARBARA E. MORGAN 68E**)
Patricia Ann, July 7, 1975

TO THE JOHANNES J. SONGANS
Roland, May 12, 1973

TO THE GEORGE WIRTHS
Alyson Bryant, December 28, 1974

1973

TO THE ROGER WOEHLIS
Dustin Todd, May 20, 1975

1974

TO THE HENRY GOODSPEEDS
Piper Lauren, January 15, 1975

1975

TO THE EDWARD JULIAN CALHOONS
Edward Julian, Jr., September 9, 1975

DECEASED

JOHN F. PRESTON
Class of 1902B
At Decatur, Georgia
June 6, 1975

ALEXANDER M. CONGER
Class of 1913B
At New Milford, Connecticut
May 1, 1973

ARTHUR B. FOWLER
Class of 1913B
At Seattle, Washington
May 9, 1975

LEWIS E. SHIELDS
Class of 1916B
At Kingsport, Tennessee
March 26, 1975

ROSMOND M. MacDONALD
Class of 1917M
At Nahant, Massachusetts
July 1975

ANTONIO VINCENTE ACOSTA
Class of 1918G
In Puerto Rico
January 9, 1975

JOHN C. HAUENSTEIN
Class of 1919B
At Derby, Connecticut
August 17, 1974

FREDERICK SCHWEITZER
Class of 1919B
At Pennington, New Jersey
May 5, 1975

GEORGE L. MARKLE
Class of 1926G
At Carmel, California
May 9, 1975

JAMES R. SAMPSON
Class of 1926B
At Cape May Court House, New Jersey
December 6, 1972

QUINCY A. McDOWELL
Class of 1927B
At Sharon, Pennsylvania
June 16, 1975

WILLIAM R. McKIM
Class of 1927B
At Marmora, New Jersey
February 22, 1975

JOHN MURRAY
Class of 1927B
In Scotland
May 8, 1975

ROBERT COLEMAN SHAUB
Class of 1931G
At Cherry Hill, New Jersey
May 16, 1973

LEE E. KNOLL
Class of 1932B
At Spokane, Washington
July 14, 1975

ERNEST H. MOSER
Class of 1934b
At Duarte, California
March 3, 1975

BERNARD HENRY BOYD
Class of 1935B
At Chapel Hill, North Carolina
September 28, 1975

FRANCIS WILLIAM McPEEK
Class of 1935b
November 7, 1958

HERBERT FERGUS THOMSON
Class of 1936B
At East Orange, New Jersey
September 6, 1975

HAROLD E. MEYERS
Class of 1939B
At Columbus, Ohio
June 3, 1975

FRED BRUCE MORGAN, JR.
Class of 1942B, 1958D
At Northfield, Minnesota
October 2, 1975

K. ARNOLD NAKAJIMA
Class of 1944B
At Princeton, New Jersey
May 19, 1975

H. KENYON LEISHMAN
Class of 1945B
At Corry, Pennsylvania
April 13, 1975

ROBERT SPENCE WILLIAMSON
Class of 1946B
At Flag Pond, Tennessee
May 14, 1975

ELI F. WISMER, JR.
Class of 1948B
On Long Island, New York
August 21, 1975

PERRY MONROE
Class of 1952B
At Havre de Grace, Maryland
July 24, 1975

HARRY ALLEN HOUSER
Class of 1958b
In South Dakota
July 1975

NATHANIEL THOMAS GOODWIN
Class of 1973M
At South Orange, New Jersey
August 11, 1975

DONALD BERNARD NESS
Class of 1974B
At Minot, North Dakota
June 22, 1975

CLASSES NEWS

1904

HUGH W. RENDALL (B), now 94, is still in demand in the service of his church and has appeared as a speaker several times.

1927

CALVIN LEE (b) is in semi-retirement.

1929

FRIELIE E. CONAWAY (B), who retired July 1, is living in Pasadena, California.

1932

HARRY I. FELL (B, 33M) has been elected Rector Emeritus of The Church of St. Giles, Upper Darby, Pennsylvania.

1935

Since retiring on August 31, **MOORE G. BELL (M)** and his wife, Marian, have moved to Greeley, Colorado.

WILBUR J. MATCHETT (B) retired last June after serving 27 years as pastor of the New Brighton, Pennsylvania, United Presbyterian Church.

1936

JOHN A. LAMPE (b) has been elected to serve on the G.A.M.C., UPUSA.

CHARLES H. MOFFETT (b) retired from the full-time pastorate last April. He is now serving on a retirement basis as a staff member of the First United Presbyterian Church, Canfield, Ohio.

1938

VERNON P. MARTIN, JR., (B) retired last June from the Parkview Presbyterian Church, Reynoldsburg, Ohio.

1939

MERLE N. YOUNG (M) is teaching part-time in the field of religion at Brevard College.

1940

ROBERT A. ALLEN (M), pastor of Covenant Central Presbyterian Church, Williamsport, Pennsylvania, has received a Doctor of Ministry degree from San Francisco Theological Seminary.

POLLY LANDES BROWNE (52e) and **G. CHALMERS BROWNE (B, 50M)** have been ceded by the United Presbyterian Church to the United Methodist Church to work as Adult Basic Education consultants to the Methodist Church of Mozambique, East Africa.

1941

BERNARD V. MUNGER (b) has been called to the pastorate of The First Presbyterian Church of Heber Springs, Arkansas.

CHARLES S. WEBSTER, JR., (B) has been called as senior pastor of the Moorings Presbyterian Church, Naples, Florida.

1942

HARLAN H. NAYLOR (B) was asked to give the Centennial Sermon last fall at First Presbyterian Church,

Tracy, Minnesota, where he had the second longest pastorate in the church's history.

1944

In April **B. FRANKLIN ELSE (b)** moved from Nebraska to Trinidad, Colorado, where he started a fourth parish, The United Presbyterian Church.

RICHARD B. HARDY (B) on September 15 became senior minister of The First Baptist Church of Bridgeport, Connecticut.

DAVID C. NEWQUIST (B, 48M) has been called to the pastorate of the First Presbyterian Church of Bakersfield, California.

ANDREW M. SEBBEN (B) has been awarded the Annual Brotherhood Award of the Mercer (New Jersey) Chapter, National Conference of Christians and Jews.

1945

On May 31 **KENNETH R. BOYD (B)** was awarded a Doctor of Divinity degree by the College of Idaho.

ALVIN D. SMITH (B, 47M) has been called as senior pastor of the First Presbyterian Church of Santa Monica, California.

1947

LEROY Y. DILLENER, JR., (B) is assistant pastor of the Church of the Covenant, Washington, Pennsylvania, while taking a leave of absence from work in the United Church of North India after 24 years in India.

WALLACE E. EASTER (B) has been called to the Riverside Presbyterian Church, Niagara Falls, New York, from the Westminster Presbyterian Church, Buffalo.

HAROLD L. FICKETT, JR., (G) has left the pastorate of the First Baptist Church in Van Nuys, California, to accept the presidency of Barrington College.

EARLE B. HARRIS, JR., (B) has been promoted from Assistant to Associate Professor in the Division of Arts and Letters of Lake Superior State College. He continues as Chaplain to the Michigan Department of State Police.

EVELYN P. LYTTLE (E) received a 1975 Ford Venture Fund grant for her foreign language education project.

1949

After a long service in Brazil, **JAMES W. and Norah BUYERS (B)** resigned as missionaries on July 7. Jim was installed as pastor of the Mount Solidad United Presbyterian Church of La Jolla, California, on September 7.

JOHN R. CUSTIS, JR., (M) has been lecturing on the Black Religious Experience at Villanova University.

ERNEST O. NORQUIST (B) has written a hymn for which his daughter is writing the music. If it is successful, it will bear the tune name *Princeton Seminary*. One of his works, "God of Pioneers and Patriots," won first place in a hymn-writing contest.

F. PHILIP RICE'S (B) "Gun Data Book" was published last May.

1950

After 16 years as a Christian Educator in Africa, **CATHERINE M. BERGER (e)** is a guidance counselor at the Midlesex, New Jersey, High School.

BREVARD S. CHILDS (B) spoke on "The Search for Biblical Authority Today" at the 150th anniversary celebration of The Newton Theological Institution last October.

1951

In July **GEORGE B. MATHER (M)** became minister of the Davidson, Saskatchewan, United Church. He had spent last year studying at New College, Edinburgh.

1952

EMMETT HERNDON (B, 66M) received the Doctor of Ministry degree from Emory University in June.

MERLE E. PORTER (B, 60M) is pastor of the First Presbyterian Church of Merrill, Wisconsin, and Riverside Presbyterian Church, Gleason, Wisconsin.

1953

CALVIN W. COOK (D) has written a book, "Letters to the Seven Churches," available through the Presbyterian Bookshop, P.O. Box 11347, Johannesburg, South Africa.

ANTHONY A. HOEKEMA'S (D) book, "The Christian Looks at Himself," has been published by Eerdmans Press.

WILLIS H. NEWTON, JR., (B) received the Meritorious Service Medal during

his retirement ceremony at Los Angeles Air Force Station last September.

1954

JOHN P. CROSSLEY, JR., (B), Associate Professor of Religion at the University of Southern California, was the University's first Leonard K. Firestone Professor of Religion (from 1972 to 1974). At the annual dinner meeting of the USC Associates last May he received a Dart Award for his work in "The Humanities Participation in an Alternative Form of General Education."

BRYAN H. F. ERNST (b) has accepted a call to the Clunes Learmonth Charge. He has also been appointed Interim Moderator of the Maryborough Charge of the Presbytery of Ballarat in the Presbyterian Church of Victoria, Australia.

1955

E. FAY BENNETT (M), during the first six months of 1975, attended the Mexican Youth Convention, the Mexican Annual Conference and graduation exercises at the Bible Institute in Hermosillo, Mexico, where he helped establish a Conference Center of Prayer.

While lecturing in homiletics at Union Theological Seminary, New York City, **RICHARD A. SYMES (B)** will continue as pastor of the Good Shepherd-Faith Presbyterian Church, New York, which he has served for the last eleven years. He is also writing his dissertation for the S.T.D. degree at San Francisco Theological Seminary.

1956

KENNETH B. CRAGG (B) attended a two-week orientation clinic of the Bethel Series, an international Bible study program administered by the Adult Christian Education Foundation in Madison, Wisconsin.

WILLIAM S. YANNEY (B) is pastor of the First Presbyterian Church of Lebanon, Indiana.

1957

BEATRIZ MELANO COUCH (E) finished her doctoral studies last March at the University of Strasbourg. Her thesis was "Phenomenological Hermeneutics, (the theory of interpretation according to Paul Ricoeur)." **RICHARD (53B)** and Beatriz are pro-

fessors at Union Theological Seminary, Buenos Aires. Dick also directs the Christian Study Center of Buenos Aires.

PHILIP D. HIRTZEL (B) is senior pastor of the First Presbyterian Church of Branson, Missouri.

BETSY D. OEHRLE (e) has been teaching in Durban, South Africa, since 1961. She directs a choir and is teaching in a new Indian university.

WILLIAM B. PAYNE (B) is Chaplain at the National Institutes of Health in Bethesda.

1958

ROBERT R. BALL (B) has been called as pastor of the First Presbyterian Church of Santa Ana, California.

RALPH S. HAMBURGER (B) has been appointed director of a new European office for World Vision International and is living in West Germany.

In April **CHARLES A. HAMMOND (B)** was elected Executive Presbyter of the Presbytery of Wabash Valley.

FREDERICK V. MILLS (M), head of the History Department of LaGrange College, has been named recipient of the Frank S. and Elizabeth D. Brewer Prize Essay Award by the American Society of Church History, in recognition of his book-length manuscript, "Bishops by Ballot: an Eighteenth-Century Ecclesiastical Revolution."

1959

IAN GILLMAN (D) left his position as Professor of Systematic Theology and Lecturer in Church History at Emmanuel College, Brisbane, and on July 1 became Associate Professor in the Department of Studies in Religion at the University of Queensland.

M. ALLEN LINE (B) is campus minister at Central Connecticut State College.

Last August **MILTON L. NOLIN (M)** received the degree of Doctor of Philosophy in human development from Purdue University.

JAMES FORBES SEUNARINE (M, D) works for the United Church of Canada as associate secretary for Research and Education in Interfaith Dialogue and International Relations. June was the 25th anniversary of his ordination.

In March **PAUL W. STAKE (B)** ran unsuccessfully as a candidate for

the mayoralty of St. Petersburg, Florida.

WALLACE O. WINEGARD (B) is senior minister of Christ's First Presbyterian Church, Hempstead, New York.

1960

WILLIAM S. CAMPBELL (b) is a professor at Durham University, England.

J. SCOTTIE GRIFFIN (B) has been called to the Hitchcock Memorial Presbyterian Church in Scarsdale, New York, from the John Knox Presbyterian Church, Tulsa.

DONALD F. STURM (B) has been called as interim pastor of the Bellflower, California, Presbyterian Church.

JOHN H. VALK (B) is giving work to youths at Elmira, New York, Correctional and Reception Center by starting a mail-order calendar project.

1961

With the merger of the Evangelical Seminary of Lima, Peru, with The Evangelical Alliance Mission, **JOHN M. BOICE (B)** has been recommissioned with TEAM. He returned last July to continue his teaching ministry at the Lima Seminary.

PTS alumni visiting Berlin are welcome to contact **CHRISTINE H. MARTIN (B)** at the USAF Tempelhof Central Airport Chapel.

RICHARD E. PLOTH (B) is Executive Presbyter of the Presbytery of Northern New York.

THOMAS K. TRUTNER (B) has been promoted to Associate Dean of Students at the University of California, Berkeley.

1962

WILLIAM L. EICHELBERGER (B, 63M) has had articles published in *Con-nexion* (Spring 1975) and *Church and Society* (May-June 1975). One of his essays will be published in the spring issue of *The Journal of Religious Thought*.

ROBERT HOLLAND (B) received the M.A. degree in clinical psychology from California State University, Fresno, in January 1975. He also holds a doctorate in New Testament and Reformation studies from the University of Basel. Bob is stated supply at Monmouth Presbyterian Church,

Fresno, and during the week is a marriage and family counselor.

GARY F. SKINNER (B) is Moderator of the Chicago Presbytery.

1963

COURTNEY A. FURMAN (M) preached at the Ranchmen's Camp Meetings in New Mexico last July.

FRANKLIN L. PARTRIDGE (B, 64M) is minister of education and music at the Forest Hills Presbyterian Church in High Point, North Carolina.

T. RICHARD SNYDER (B, 69D) is Director of Inter-Seminary Theological Education for Ministry (ISTEM), a consortium program of five New York area seminaries offering contextual education for M.Div. students, lay education and continuing education for clergy.

GEORGE G. TOOLE (B) has been called to be pastor of The Presbyterian Church, Towson, Maryland.

1964

VAL J. ANDERSON (M) is employed by People's Opportunities in Ecumenical Mission, Vancouver.

ROBERT W. BATTLES, JR., (M) has been called as pastor of the Germonds Presbyterian Church of New City, New York, as of August 1.

S. J. CAMPBELL (B), who has been serving the Church in Malawi, has been appointed to the faculty of the Kapeni Theological College in Blantyre, Malawi, Central Africa. Jim comes from Northern Ireland.

GEORGE A. THOMAS (B, 65M) continues to serve as Chaplain and chairman of religion at Peace College.

JOSEPH TROUTMAN (E), Director of Christian Education of the Grace Evangelical Lutheran Church in Shillington, Pennsylvania, was recently appointed chairman of the L.C.A.'s Consulting Committee for Lay Professional leaders.

JERRY C. VAN SANT (B, 65M) has been named associate missionary of the United Church of Christ and is serving a three-year term in Indonesia, where he heads the staff of Church World Service.

1965

A Doctor of Divinity degree was awarded **JOHN A. HUFFMAN, JR., (B)** by Gordon College last May.

RICHARD K. STEWART (B) has been called to the pastorate of the Lake Shore Hills Presbyterian Church in Waco, Texas.

JUDITH FEY THOMAS (E), who has completed her Ph.D. in botany at North Carolina State University in Raleigh, is employed there as a research associate.

W. GLENN WATTS (B) is a professor at Jackson State University, where he moved from Stanford University.

1966

JOHN E. ALSUP (B) has joined the theological faculty at Austin Presbyterian Theological Seminary after several years of study in Germany.

WILLIAM P. FINDLAY (B) has been called to the First Presbyterian Church of Corning, New York, from Calvary Presbyterian Church, Ann Arbor, Michigan.

On July 15, 1975, **LEON O. HYNSON (M)** became president of the Evangelical School of Theology, Myerstown, Pennsylvania, the theological seminary of the Evangelical Congregational Church.

JAMES R. LAURIE (B) is in a two-year residency in pastoral counseling with the Pastoral Counseling and Education Center, a department of the Dallas Council of Churches. He has also begun work on a D.Min. in that discipline at The Perkins School of Theology.

1967

NORMAN A. BECK (D) is an assistant professor in the Theology and Philosophy Department of Texas Lutheran College.

1968

ABIGAIL RIAN EVANS (B) was guest preacher at the Riverside Church in New York City on April 27. The sermon, broadcast over radio FM WRVR, was on the subject "All in the Family."

HOWARD J. HAPP (B), while attending California State University, Northridge, is serving as the Episcopal curate at the parish of St. Charles, King and Martyr.

DAVID G. McKECHNIE (M) has been called as pastor of St. Andrew's Presbyterian Church, Beaumont, Texas.

EDWARD B. MITCHELL (B) is a pastoral counselor at the Institute of

Pastoral Counseling, Inc., a ministry of the Second Presbyterian Church of Indianapolis. He was recently made a fellow in the American Association of Pastoral Counselors and is supervising students in pastoral counseling and marriage and family therapy at Christian Theological Seminary.

DAVID C. MYLER, JR., (B) was certified as a Supervisor by the Association for Clinical Pastoral Education at its April meeting in New Orleans.

DEAN L. OVERMAN (b), a partner in a Chicago law firm, has been appointed as a White House Fellow for one year. He began his service with the Federal Government on September 1, 1975.

J. SAM PARK (M) has received the degree of Doctor of Social Work from the University of Southern California and their school of social work.

HALK JIN RAH (M, D), who has been appointed Academic Dean of the Chung-Ang Theological Seminary, Seoul, will also be teaching courses at two universities in Seoul.

1969

CAROL MOSELEY AMES (B), ordained by Philadelphia Presbytery on January 26, was installed February 15 as pastor of Beecher's Island Presbyterian Church, Nelson, Pennsylvania, and Osceola Presbyterian Church, Osceola, Pennsylvania.

STEVEN S. BAXTER (B) is a candidate for the Th.M. in New Testament at Harvard Divinity School.

GEORGE P. LAWLESS (M) spent last year at the University of Durham, England, where he worked closely with **GEORGE DRAGAS (71M)**, who is a lecturer in Patristics there. George Lawless is now Prior of the religious community at Augustinian College, Washington, D.C.

WILLIAM B. LeMOSY (B, 73E) has been called to the pastorate of the Flow-Harris Presbyterian Church, Concord, North Carolina.

FLOYD N. RHODES, JR., (B) was called to be pastor of the First and Olivet United Presbyterian Church, Wilmington, Delaware, beginning September 1.

KENNETH W. SMITH (B), since resigning as Headmaster of Buckingham Academy, has been doing clinical pastoral education work at The Parkland Hospital in Dallas, Texas.

ARTHUR D. WEBSTER, JR., (B) completed the D.Min. program at Pittsburgh Seminary in May 1974. He and **KIRK A. HUDSON (56B)** were the first two to receive the degree from that institution.

1970

GENE W. AULENBACH (M) received a Doctor of Ministry degree from Lancaster Theological Seminary in May.

STEPHEN T. DECKARD (B) has accepted a call as pastor of the Collamer United Church in East Syracuse, New York, a merger of the former United Methodist and United Presbyterian congregations.

FRANK G. DUNN (B) is now Rector of St. Andrew's Church, Charlotte, North Carolina.

CARL R. HOLLADAY (M) has accepted an appointment as Assistant Professor of New Testament at Yale Divinity School. He received his Ph.D. in New Testament at Cambridge University in January 1975.

MICHAEL G. SMITH (M) is now managing editor of Great Commission Publications (Orthodox Presbyterian Church). He is working toward a doctorate in communications and education at the University of Pennsylvania.

BILL van de MEENE (M) has been since January 1974 Chaplain at St. Andrew's Presbyterian Hospital in East Melbourne, Australia.

1971

CAROL ELIZABETH ATWOOD-LYON (B) is interim minister of the First Baptist Church of Barre, Vermont, where her husband is minister of the Barre Congregational Church. They serve churches facing each other on the Barre Green.

HUBERT C. AUBURN (B) has been called as pastor of the Bay Village, Ohio, Presbyterian Church.

LYNN D. CAIRNS (B) is minister of education at the North Bethesda, Maryland, United Methodist Church. Lynn has been ordained a Deacon in the Baltimore Conference of the United Methodist Church.

LARRY R. AUSTIN (B) will be in Australia until 1977, working as a teacher with the New South Wales Department of Education. In May he received an M.Ed. in Special Education from Trenton State College.

GUNNAR FARSUND (M), who has been assistant pastor of Sagene Lutheran Church, Oslo, Norway, for two years, is also chaplain of a small psychiatric clinic for elderly ladies.

DONALD A. MARKS (M) returned from Australia last July and took up a parish appointment with the United Methodist Church in Little Silver, New Jersey.

Last August, **GEORGE McILRATH (B)** left First Presbyterian Church, Waterville, New York, to become pastor of the North Presbyterian Church, Geneva, New York.

GLENN A. McNIEL (M) is teaching at Asbury College.

JAMES H. MOORHEAD (B) received a Ph.D. in religious studies from Yale University last May. He has been appointed Assistant Professor of Religion at North Carolina State University in Raleigh.

ANTHONY J. (B) and **GAIL ANDERSON (73E) RICCIUTI** have been called as co-pastors of the First Presbyterian Church of Byron, New York.

JAMES L. SPICKELMIER (M) is Campus Pastor of Bethel College, St. Paul, Minnesota.

JOHN W. ZEHRING (E) was appointed Director of Career Planning and Placement at Earlham College, effective August 1.

JOYCE WINTER BARDEEN (E) is Director of Christian Education at Christ United Presbyterian Church, Marshall, Minnesota.

1972

DAVID L. BLACKBURN (B, M) has been called as assistant minister of the Community Church of Mountain Lakes, New Jersey.

JAMES H. COEN (B) has become pastor of the Oak Ridge, New Jersey, Presbyterian Church.

GARY A. DILL (B) is pastor of the Prince of Peace Church of the Brethren in South Bend, Indiana.

CARL B. NELSON (B) has been called as assistant minister to the Fifth Avenue Presbyterian Church, New York City.

Since returning from Korea, **DAL JIN PARK (M)** is living in California, where he has been participating in the Ecumenical Minister's Project, sponsored by the Synod of the Covenant and the Program Agency, UPUSA.

JACK VAN ENS (B) is preaching a series on "Providence and the American Experience" at Alexandria First Presbyterian Church in Milford, New Jersey, in observance of the national Bicentennial.

ALBERT WIDJAJA (M), who received a Ph.D. in political science from Claremont Graduate School in January 1975, is a research associate at the University of Indonesia.

1973

KELLY BARGE (b) has been called as pastor of the Union Congregational Church in Magnolia, Massachusetts.

BRUCE A. BARSTOW (b) became assistant pastor of the Westminster Presbyterian Church in Berkeley Heights, New Jersey, on October 1.

JOHN A. FISCHER (B) is minister of the West Side Presbyterian Church of Englewood, New Jersey.

DREW NETTINGA (B) is pastor of the First Congregational Church of Burbank, California.

ERASTUS E. OBILO (B) is Chaplain and a faculty member at the Alvan Ikoku College of Education, East Central State, Nigeria. He has served for the past two years as chairman of the Christian Education Committee of his diocese.

SANG KUN PARK (M) became pastor of Trinity Tabernacle, Bushnell, Florida, in May 1975.

CHARLES B. SHENK (U) is in his fourth term (with the Mennonite Board of Missions) of sharing the Gospel and establishing groups and congregations in Eastern Hokkaido, Japan.

STEVE SANGKWON SHIM (M) was awarded a Doctor of Ministry degree by the School of Theology at Claremont.

In May **GEORGE B. WIRTH (B)** became associate minister of the Bryn Mawr, Pennsylvania, Presbyterian Church.

1974

RON BENHAM (B) has been teaching at the Falmouth, Massachusetts, Day Care Center since September.

VIRSTAN B. Y. CHOY (B) became pastor of the Chinese Community Church in Sacramento, California, in September.

MARK R. LAASER (B), still a Ph.D. student at the University of Iowa, is

serving as the United Church of Christ Chaplain at the University of Iowa Hospital.

R. STERLING MEHRING (M), advertising manager of *Christianity Today*, is also involved in a singles ministry at Fourth Presbyterian Church, Bethesda.

STEVEN E. MELAMED (B) is pastor of the First Presbyterian Church in Watervliet, New York.

EUGENE J. SCHAEFER (B) has been awarded a Master of Education degree in counselor education by Pennsylvania State University.

ROBERT L. SHORES (B) is minister of Christian Education and youth at the Ocho Rios Church of Christ, Jamaica. He was also engaged in a tentmaking ministry from July 1974 to July 1975.

1975

MARGARET M. BALCOM (B) was ordained on September 14 in the First Presbyterian Church of Elkhart, Indiana, where she is assistant pastor.

J. MALCOLM LAING (B) is assistant pastor of the United Presbyterian Church of the Palms, Sarasota, Florida, where **WILLIAM V. GROSVENOR (42B)** is pastor and **DEAN N. DOBSON (38B)** is associate pastor.

BUZZ MATTINGLY (B) of LaFayette, New York, attended in August a two-week orientation clinic of the Bethel Series, an international Bible study program administered by the Adult Christian Education Foundation in Madison, Wisconsin.

ANTONIA GELSER MELAMED (E) has completed one quarter of CPE at Overlook Hospital in Summit, New Jersey.

JOHN E. MILLHEIM (M) is in the Ph.D. program at Drew University.

After eight years on the faculty of United Wesleyan College, Allentown, Pennsylvania, **CHARLES W. STEWART (M)** has become pastor of the Crown Hill Wesleyan Church, Seattle, Washington.

1976

WILLIAM M. JAAP (B) is employed by Pima Community College, Tucson, Arizona, as liaison officer between the junior college and the local high schools and counseling agencies in the community.



alumni news

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PRINCETON THEOLOGICAL SEMINARY
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Spring 1976

Number 3

March 1, 1976

The President's Letter

Dear Fellow-Ministers:

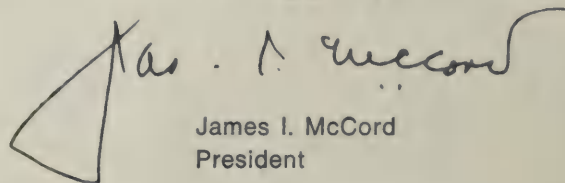
The New Year marked an important stage in the life of the Seminary. At that time the Decade of Development was brought to a successful conclusion, with cash and pledges exceeding the announced goal of 18 million dollars. We are grateful to God for what has been achieved, and owe special debts of gratitude to hundreds of colleagues across the Church who gave generously of their time and efforts.

But there is much remaining to be done if the Seminary is to continue its service to Christ and His Kingdom. Scholarship endowment still is inadequate to undergird the principle of admission based solely on promise for ministry. Speer Library, which must maintain an increasingly diversified collection at its traditional level of excellence, continues to be in need of support. Closest to the attention of us all is the Faculty, the heart of any educational institution. Although new chairs have been endowed, we remain a long way from funding necessary professorships in the central Biblical and theological disciplines, having fallen behind even in the field of New Testament. And the historic and beautiful old buildings on campus, Alexander, Brown, and Hodge Halls, rich with memories and still having much useful life, must be renovated to keep pace with national safety standards. In an effort to meet these urgent needs, the Board of Trustees has set a development goal of 12 to 16 million dollars for the years immediately ahead. We shall approach this task in many ways, sometimes in conjunction with efforts of the Church-at-large and sometimes through projects of special interest to groups of alumni and friends.

The real meaning of development lies, of course, in the kind of men and women that Princeton sends forth into the ministry. I recall from my youth that in our community the minister of the Presbyterian Church was the ablest man in town, and was generally recognized to have the strongest character. Localities and parishes differ, but this image of the ministry still remains a very powerful impression. What is being sought day by day, on the part of congregations looking for pastoral leadership, is a minister who will commend the Gospel through a quality of depth and understanding, and who will adorn the Gospel by the character of his or her life. In an age of spiritual hunger and social disintegration, it is to such a vision of Christian leadership that Princeton Seminary turns as the validation of financial efforts.

It is especially fitting that this report to alumni should appear in an issue dedicated to Professors Henry S. Gehman and Otto A. Piper. These two giants, whose personal union of religion with learning nurtured the faith of many student generations, are an inspiration to all who look with hope to the future of Princeton Seminary.

Faithfully yours,


James I. McCord
President

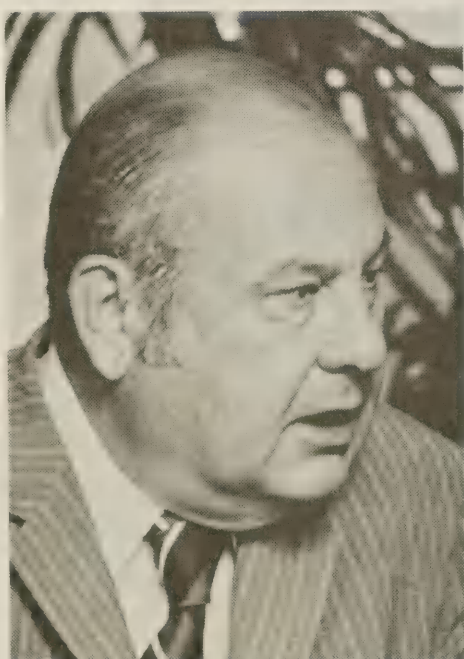


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Princeton Seminary is triply blessed in its faculty: Not only do these distinguished scholar-teachers command worldwide respect for their attainments; they also, over the years, have trained gifted men and women for the many ministries of the Church of Jesus Christ. After retirement many of these professors continue in the immediate Seminary family, still lending their spirit and knowledge to us all. For the autumn issue cover our photographer caught Presidents Mackay and McCord in conversation. Here are **HENRY SNYDER GEHMAN**, the William Henry Green Professor of Old Testament Literature, Emeritus; and **OTTO A. PIPER**, the Helen H. P. Manson Professor of New Testament Literature and Exegesis, Emeritus, as they talked in one of the Speer Library reading rooms. Representing between them the full scope of the Judeo-Christian tradition, they illustrate forcefully the strength of the theological inquiry and Christian teaching at Princeton Seminary.

IN MEMORIAM

JOSEPH ELMER HAUSMANN, JR.

1926-1976

Joseph Elmer Hausmann, Jr., pastor of the Reformed Church in Spring Valley, New York, and a candidate at Princeton Seminary for the Doctor of Ministry degree, died in the early morning of March 2, 1976. A graduate of Rutgers University, New Brunswick Theological Seminary, and The State University of New York at Albany, he held certificates from the Institutes of Religion and Health and the William Alanson White Institute of Psychiatry. He had been pastor in Spring Valley since 1966. Mr. Hausmann, who was a member of Workshop F in the Doctor of Ministry program, had completed his examinations and was preparing a thesis project in the final stages of the program.

News reports say that Mr. Hausmann heard the burglar alarm sound in his church and went from the nearby parsonage into the church building to investigate. Police, entering through another door, opened fire, shooting Mr. Hausmann by mistake. He died within minutes. The policeman involved was suspended.

We at Princeton offer our sympathy and our prayers to the Hausmann family — his wife, Edith; his daughter, Suzanne; and his son, Eric — and to his friends and colleagues. In Christ's name we give thanks for his life, even as we mourn his death.

If You Hear A Noise **DON'T GO**

The tragic death of Joseph Elmer Hausmann, Jr., on March 2, 1976, brings close to home a grave danger many pastors face without thinking about it. Especially pastors who live next door to their churches may often enter the buildings to investigate strange sounds, unexpected lights, evidences of prowlers and the like. Many churches also have fire or burglar alarms and when these sound the pastor may be the first person into the building to check things out. Sometimes these devices malfunction, and pastors all too often think to themselves "There goes the alarm shorting out again; I'll have to go turn it off."

WE URGE ALL PASTORS NOT TO ENTER A CHURCH BUILDING WHEN SOMETHING SEEMS WRONG. IF YOU HEAR A NOISE OR AN ALARM, DON'T GO! Call the police. Especially if your alarm system automatically summons the police, stay away from the church building completely. Accident or not, Elmer Hausmann is dead because the police mistook him for a burglar. Your presence in the building will not prevent anything from happening which is worth the loss of a human life.

AN AMERICAN IN JAKARTA

By JERRY VAN SANT (64B, 65M)

Our arrival in Jakarta was delayed more than three months because of a visa delay, which gave us an opportunity to enjoy the hospitality of our families in Chicago and Atlanta through most of the summer. The reasons for the delay are shrouded in bureaucratic mystery, but we are told it is good practice for dealing with future frustrations in a culture which celebrates the concept of *jam karet* or "rubber time."

Our travel itinerary took us through Honolulu, Tokyo and Bangkok. A sunset swim at Waikiki Beach the first night out provided a superb last American experience. Tokyo afforded only a 5-hour airport stopover, but we had a full day to explore Bangkok, a rather drab city where traffic and building congestion have crowded out all but a remnant of exotica.

Appropriately jet-lagged, we finally arrived in Jakarta at 1:30 P.M. Wednesday, September 10th. (Incidentally, Jakarta is 12 hours ahead of E.S.T. in America. A hole from here through the center of the earth would open up near Caracas, Venezuela.) We were warmly greeted by members of the Indonesian staff, with whom I am working here, and have been immeasurably helped both by them and by some American families who live near our home. Routine procedures such as driving a car (left side), going to the market, and paying the electric bill take on Kafkaesque qualities in such a very different culture as this. We have learned what creatures of habit we are, now that many of the habits are inappropriate. But, with help, we are getting settled in without undue difficulty and look forward to our three years here.

A word about Church World Service: Traditionally a relief and service arm of the National Council of Churches, we now emphasize the areas of social

welfare, health, disaster relief, and development. Activities here are conducted in coordination with the Council of Churches in Indonesia, where I hold a collateral staff position. Active cooperation is also required with the Ministries of Health, Social Welfare, and Foreign Affairs of the Government of Indonesia and, through USAID and P.L. 480 "Food for Peace" commodity support, with the Departments of State and Agriculture of the U.S. Government. Our efforts are conducted in the name of and with support from the Christian Church but assistance is provided to persons without regard to their religious profession. Of course, the great majority of Indonesians are Moslem, a fact of particular note in the Islamic season of Ramadan when we arrived.

Jerry Van Sant followed up his Princeton Seminary Master of Theology thesis on the ministry of the layman with a ten-year business career as a stockbroker, investment manager and financial advisor to small businesses. During this time he was an active member of Christ Congregation (UCC-ABC) in Princeton, as well as a participant in numerous community service activities. He also found time to complete a Master in Business Administration program for executives at Pace University.

He describes the decision to become involved in overseas development work as Church World Service Director in Indonesia as the fulfillment of a growing family interest in service abroad, as well as an opportunity to integrate the various aspects of his training and experience. The following article is based on a letter written by the Van Sants a month after their arrival in Jakarta.

By way of example, among many current activities we are helping a Javanese village build a bridge to improve accessibility to market for their agricultural products. We are providing food, clothing and medicines on an emergency basis to refugees from the conflict in Portuguese Timor who have fled to the Indonesian half of the island. We make development loans to villages to help them improve their collective agricultural efficiency through the addition of such "technology" as water buffaloes.



The local "car wash." Water buffaloes are a crucial part of Indonesian agriculture and CWS has provided them for very poor villages.

We help people in a rural community organize a cooperative health insurance plan.

Project proposals come by and large from our seven field offices and regional government or church officials. Here in Jakarta we set priorities, supervise, evaluate, and account for the use of resources in these programs.

A few impressions about life here:

1) Things are expensive; people are cheap. Cars are three times U.S. price. A can of paint costs the same as 6 man-days from the painter. I saw a project proposal for family planning education in which the cost of one film projector was equivalent to three years' salary for the project director, an M.D.

2) Haggling can be fun. For most purchases, from food to handicrafts, one must bargain with the seller. Usually you offer about one-fourth the initial price and wind up somewhere in the middle. The whole process is extremely time consuming and comes complete with outlandish claims about product quality or the "loss" the seller is taking at the "special price" he has come down to. At that point you are about half-way to a fair agreement.

3) The gap here between rich and poor is as stark as expected but the middle class seems bigger than we had anticipated in Jakarta. American residents by and large live well, but not conspicuously better than many Indonesians in the same neighborhoods.

4) The congestion and style of driving can best be equated to an imaginary place populated — to excess — exclusively by New York City cab drivers. The concept of defensive driving is unheard of; it is all offense. This is all the stranger because the Javanese temperament in other matters is rather retiring and anything but frenzied: one example of the anomalies that result when western "progress" is overlaid on eastern tradition.

This is a beautiful land with beautiful people and we are just beginning to call it home. If you come to this part of the world, please stop and pay us a visit.

A CWS canal project. This water diversion enables double cropping on many acres of rice field.

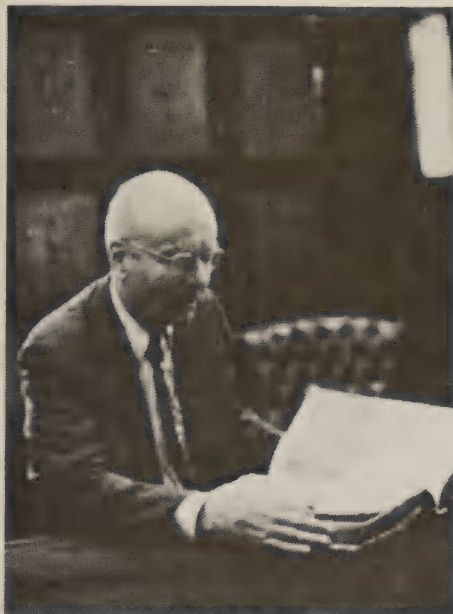


A woman uses a hand-cranked sewing machine under the shade of a tree. CWS provides such machines to give productive employment for many villagers.



Flanked by two CWS staffers and a local official, I prepare for "limousine" ride to vicinity of canal project.





Dr. Scheide

Scotos Timeo

Dr. McCord was surprised! It doesn't happen very often but it did this time. At the Christmas party which the McCords so graciously give for the faculty and staff, after dinner as the president was making introductions and remarks the skirling of bagpipes was heard and into the banquet room came a piper in full regalia preceding a huge box wrapped as a Christmas gift and wheeled up to the podium by Arthur Byers, one of the several conspirators who planned the event which amazingly was kept secret by the many involved. The varied emotions on Dr. McCord's face during this unexpected incursion were a delight to behold!

After the pipes subsided and Mrs. McCord had been summoned to open the box with its Christmas tree on top, the gifts were brought forth — beautiful silver candelabra, a punch bowl and other silverware appropriate for the frequent occasions when the McCords are offering the hospitality of their home. The presents were the gift of the faculty and staff to convey their esteem and affection to the McCords and their appreciation of the many occasions of kind thoughtfulness by both of them. That rare moment of complete surprise of the president as the presentation began was memorable and a joy for all the Seminary family to experience!

The Eclectic Style

During the President's Christmas Party last December William H. Scheide was given Princeton Seminary's Distinguished Service Award. Dr. Charles Willard, PTS Librarian and Lecturer in New Testament introduced him to the company:

The phone rang a year or so ago. Would I be interested in a copy of an old Bible? This time I felt anticipation, rather than the uneasiness this frequent question usually produces. People ordinarily have a disproportionate anticipation of the value of old Bibles, disproportionate because the Bible's very popularity has vastly diminished the relative monetary value of most old Bibles.

The caller in this instance, however, was Bill Scheide; the Bible was a facsimile of the Geneva Bible of 1560; and the reason that he was in a position to make the offer was that his library holds the original from which the reproduction was made.

Some time before that I was offered an anonymous manuscript of the diary of a Scot Covenanter. Although this manuscript was of potential value to the scholarly community in Princeton, I concluded that the acquisition of a single such manuscript was not appropriate to the general thrust of Speer Library. I found, however, that the Scheide Collection would be a satisfactory home for it, and as a result of the rather unique relationship that Bill's private library has to Firestone [Princeton University's main library. ed.], the manuscript is now available to the academic community here.

These two vignettes are illustrative of the eclectic style which characterizes both the collector and the collection. I use "eclectic" in its original Greek sense, meaning singled out or chosen. Bill Scheide is the third in a family succession of collectors. His grandfather, William T. Scheide, and his father, John H. Scheide, began building the collection that numbers about 2,500 books and docu-

ments. This modest figure, however, understates the significance of the collection which includes a Gutenberg Bible and whose span moves from an early Third Century Greek papyrus of Ezekiel to a Coptic manuscript Psalter, one of the more recent acquisitions.

Bill Scheide has avoided two common reactions to such a heritage: Neither has he been overcome nor has he abandoned the tradition. Rather, he has made it his own and has added to it his own focus, Johann Sebastian Bach, being the founder of the Bach Aria Group and a collector of autograph scores.

I take it to have been an appropriate coincidence that the report of the dedication of Speer Library by the Board of Trustees to the 1958 General Assembly also contained a request for the confirmation of the election of William H. Scheide to the Board. Reminiscent of his grandfather's move from oil pipeline management to full-time book collection, Bill first served three years with the Finance and Investment Committee of the Board. The third year he became Chairman of the Board's Library Committee, and he has been with that committee ever since. He has involved himself in the concerns of Speer, and the range of his commitment includes the development of special exhibitions, advice on acquisitions and matters of long-range library policy, and general support.

These matters, however, are not, in my judgment, the basis for the Distinguished Service Award that is being made tonight. These are the activities one might legitimately anticipate from a diligent Trustee. Rather, it is first his personal and resourceful commitment to the work of the Church — both in the Nassau Street Presbyterian Church Session and congregation and in the Seminary Board; and, second, the extraordinary provision of access to his remarkable book collection for scholarly theological research that make this award appropriate.

A Secular Commitment

Between 60 and 70 percent of all Princeton Seminary graduates eventually enter the pastorate or other church-related careers. But what of the others, those who have entered lay positions? Was their training here wasted? Was it "worth it" — both to them and to the Seminary — in terms of time and costs? The following letter to Alumni Secretary Arthur M. Byers, Jr., is at least a partial answer.

I often wish that I could somehow thank all of you at PTS in a large and very tangible way, for my two years there were an important part of my life.....

One of the texts given me in the Seminary was "Your God Is Too Small." I thought at the time "terrific!" because I was not there to go into the active church as a professional. However, the book did not help my struggle as to how to combine a wobbly Christian commitment

and a secular career. Time, some of life's testing crises, and the intangibles of PTS did that.

Thus it is that I now feel compelled to share some of my professional exhilaration with a source that prepared me. I have found a niche for serving God outside the church and for now it "feels right." My education courses, chapel experiences and pastoral clinical training at PTS are zeroed in on helping students develop their personhood concomitantly with their careers. I do believe that what one does with his/her working life is a form of stewardship. And I want my students to consider it such.

There is a joy in finally being able to correlate the basis of my Christian belief with the bulk of my daily efforts. I thank you, Princeton Seminary — you offered more than I dared expect and time has proved you right, sound and creative.

Warm wishes to all.

FRIENDS AND PARTNERS

This year the International Students Association, under the leadership of Father Thoppil Mathai of India, have been very active in presenting programs about their home countries, as well as arranging other pleasant events.

Recently the Association's nearly 50 members made a generous gift to the Scholarship Fund in grateful appreciation of all PTS has done for them. The contribution, gathered from their very limited resources, was presented to Vice-President William H. Felmeth by Mr. Bevis B. Byfield of Jamaica during an

Association party in the Felmeth home. It will be used to assist future students from foreign lands. The love and gratitude of the international group were evident in the gracious remarks of Association officers and members.

The Seminary Stewardship Committee recently also contributed generously to the Scholarship Fund, conveying to our visitors from abroad our appreciation of their enrichment of our fellowship through themselves, their cultures and their faith. How we treasure them as friends and partners in the Gospel!

IN THE GOSPEL

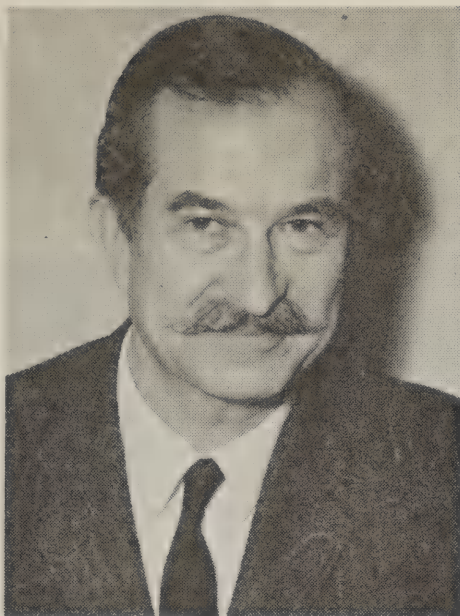


Miller Back in Use

Miller Chapel is now in full use again after being closed for renovation from mid-December to the beginning of the second semester. During that period the chancel area was rearranged to increase choir seating and to bring the communion table forward in front of the chancel steps. The balcony was carpeted; new lighting fixtures were installed; the pews were refurbished; new curtains were hung and the interior of the building was painted. After decades of constant use and hard wear the chapel is a delight in its fresh beauty.

Earlier in the fall air conditioning was installed to make the building more comfortable and useful for the many functions it serves during the various summer programs on campus.

The entire work was made possible through a generous grant of the Pew Memorial Trust. The gift was given in grateful remembrance of the Reverend Dr. Andrew Mutch, who served as pastor of the Bryn Mawr Presbyterian Church from 1912 to 1936. Miller Chapel is at the very heart of the Seminary's life and we are thankful that through this kind gift its chaste and simple loveliness has been renewed to enhance our worship.



Are the Pastures Really Greener?

Herewith the News opens its pages to a very special group of Princeton graduates: retired men and women.

Those of us who are approaching retirement age need your help and advice.

How did you plan for the "golden years"? How has it worked out? What are some of the pitfalls others should try to avoid? How do you

occupy your time — another kind of work? new hobbies? travel? writing?

Please put your experience to work for the common cause, letting others benefit from your triumphs and mistakes. Articles or letters of about the same length as those in PACE would be most helpful; but, if you have not the time for that, just jot down your comments and send them along — we'll tidy up the loose ends.

Nichols to New Chair

DR. JAMES HASTINGS NICHOLS, since 1970 Academic Dean at PTS, has been appointed Mary McIntosh Bridge Professor of Church History. Professor Nichols, who came to Princeton in 1962, will continue as Dean.

The new chair is endowed by the McIntosh Trust. Mrs. Bridge, for whom it is named, lived in Upper Montclair, New Jersey, where she was a member of Grace Presbyterian Church. Her final years — she was 94 when she died — were spent in Rockynol, the Presbyterian home in Akron.

Long interested in Princeton Seminary, Mary Bridge was first attracted to it by the traveling choir and by reading *The Spire*, a Seminary publication for the laity. Vice-President Emeritus James Quay frequently visited with her, and she maintained a stimulating correspondence with Homer Jones, when he was the Seminary's development director.

Excerpts from her letters, unfortunately too long to reprint here *in toto*, reflect the discipline and devotion to the Church of Jesus Christ inculcated in her from earliest childhood.

"Only this week," one reads, "I heard someone say that if faith and trust were only surface possessions, if they didn't rest deep in the subconsciousness, they couldn't be counted on in the time of need. My parents were aware of this, and set out to plant deep in the subconsciousness of their children the best that they knew — the teachings of the Bible. So I've wished to honor them in a Memorial established where the Bible and its teachings are central."

Tracing her father's history, from his birth in Lieyet, Scotland, through his work in the coal mines of America (from the age of 10 until he turned 21), she says that he used his teacher's certificate to instruct miners in night school while spending his days as a clerk. He also helped build the Congregational Church in Brookfield, Ohio; fed and lodged theological students from Allegheny College (adding to the collection whatever was needed to make up their preaching fees); and, as Superintendent of the Sunday School, taught an adult class.

"In and out of season," she wrote, "he endeavored to make the Bible come alive for my brothers and me by steeping us in its stories and precepts. I remember moving a high pile of dirty shingles from the house to the back lot, to the accompaniment of the verse, 'He that ruleth his own spirit is greater than he that taketh

a city.' [He had] assured me that I could be greater even than Alexander the Great . . . if I just got the habit of doing what I knew I ought to do . . . On a walk home from church one glorious snowy winter night, the moon and all the stars riding high in the heavens, we paused on the brow of the hill, clustered close in the cold, to listen to 'The heavens declare the glory of God and the firmament showeth his handiwork...' and on to the end of the psalm. Beauty lived in and around us.

"My mother was no less anxious to plant the Bible deep, but was too gentle to cope with her strong-willed children. She didn't make us memorize, but must have prayed that the verses she loved to quote as she baked bread, or skimmed milk, or sewed would linger in our minds as we played around her. They did.

"Family worship we could have only on Sunday nights, for only then could we be together. I remember a feeling of awe as we were entrusted to God's care. . . .

"What I have been trying to say can be summed up in a paraphrase of Lincoln's tribute to his mother: All that I am or hope to be I owe to the devotion of my parents. I'm privileged to be able to place a memorial to them in Princeton Theological Seminary, where the Bible and its teachings are central."

HE MEETS NIGHT PEOPLE

Minister Helps the Lonely on Atlantic City Boardwalk

By Charles Librizzi
Of The Bulletin Staff

Atlantic City — "Nine out of ten ministers couldn't do it."

That is the way the Rev. Gus Feather, ministries committee chairman for the 68 United Presbyterian churches which comprise the Presbytery of West Jersey, describes the special service of the Rev. Donald R. Bitzer.

What Mr. Bitzer does is walk the Boardwalk and side streets in the center of this resort city at night, sometimes until 4 A.M. wearing his cleric's collar, so people can talk to him if they choose.

"In any city there are people who are not out during the day," explained the 40-year-old native of Haddonfield. "There are a different group of people who come out at night."

Among them he has encountered the lonely, the needy and the desperate.

Was in Danger

"I really think I was in danger of being seriously hurt on one occasion," Mr. Bitzer, who is unmarried, said of his nighttime excursions which have averaged three a week since last April when the Presbytery approved the project.

Though he appears reluctant to detail the occasion or others in which he had "weapons pulled on me," he insists they are rare.

"I try to exercise extreme care when I'm on the Boardwalk," he said, noting that police patrols are aware of his clerical beat.

Mr. Bitzer said he averages about three or four contacts a night.

"Sometimes it is a matter of merely talking to a lonely person, or listening to one," he said. "Often there is a need to provide emergency food, lodging or transportation."

To fulfill this latter need, he has found himself on occasion driving someone to Philadelphia or even the outskirts of Baltimore, but considers such distant trips an opportunity for pastoral counseling.

Additionally, he is listed with Contact, a telephone-operated crises intervention service.



'I Hear a Lot of Guilt'

"Situations of despair are referred to me by Contact and others," Mr. Bitzer said, citing cases of potential suicide, alcoholism, divorce, drug abuse or those in which someone was involved in the accidental injury or death of another.

"I hear a lot of guilt," he said.

"I think Don is an empathetic person, compassionate, a perceptive person," Mr. Feather said.

In some cases the Boardwalk walking minister has even managed to find a job for a person.

"Some people don't know what they want," Mr. Bitzer concedes.

"You can only help a person as much as he wants to be helped," Mr. Feather said.

On the spiritual side, Mr. Bitzer said, "some people, on their own admission, thought and talked about the church seriously either for the first time, or for the first time in a long time."

Although he said he is not one to "go and conduct street meetings" he said he does make it clear that the night ministry is not an "extra-curricular" personal project of his.

Some Become Friends

"I emphasize that the ministry was initiated by, and is supported by the Presbytery," he said. "People responded to these notions with interest and appreciation (and) several individuals maintained a contact with me long after I met them in the ministry."

Although many of his contacts appear troubled, Mr. Bitzer insists that he is on the streets to serve all night people and is willing to share their joys — perhaps over a cup of coffee — as well as their sorrows.

"As with other ministries, this work has been exciting. It has been rewarding, challenging, satisfying, demanding and fun," Mr. Bitzer said.

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DONALD R. BITZER (61B) is a New Jersey born graduate of Wesleyan University, Connecticut.

Photo credit: Warren Winterbottom

PAGE



ART AS WORSHIP

Crestview, blessed with a dedicated, although small, number of art enthusiasts, has persuaded them to form an Art Committee. Their major responsibility is to arrange displays of appropriate works in the hallways of the church building, but their dedication has led them far beyond this duty.

In recent years they have participated in an annual Festival (sponsored by Crestview) which includes music, drama, the dance, writing, crafts and graphic arts. Their work has unquestionably lifted the spirit of our congregation and given us new insights into the meaning of Christian faith.

This summer, we tried yet another expression of art as worship. I read as a sermon an extended poem I had written in the spirit of Psalm 104, "A Psalm of Praise to God the Creator." Simultaneously, Bonnie (Mrs. Tom) Yeager, a member of the committee and a former public school art teacher, executed a watercolor painting in the chancel.

As the poem described the mountains, rivers, meadows, trees, flowers, seas or other parts of creation, Bonnie painted that part of her picture, in perfect timing, so that the audio and visual aspects developed simultaneously. To complete her work in the eight minutes reading consumed, she used a sponge instead of a brush, painting very quickly.

All eyes were fixed on her and on the unfolding mural; some people sat there with their mouths wide in amazement. When she finished, the congregation spontaneously applauded.

Many commented later that it was "a great way to praise God for His Creation."

G. Richard Doerbaum (56B)
Pastor, Crestview Presbyterian Church
Cincinnati, Ohio



Pastoral care is learned by on-the-spot observation and reflection. (Intern, center, Mr. Davies, right)

An invaluable part of learning the practice of ministry, I am convinced, is experience followed by reflection and study. This conviction grew out of my own ministry: Following my first three-years pastorate I spent a year at Oxford University as a New Testament scholar. By that time I knew what I didn't know, and spent the year finding answers to questions I was then asking.

This fall University Church will welcome Pittsburgh seminarian Steve Smith as a full-time student intern. At University, a very receptive congregation for the program, interns are involved in the total life of the church — calling, committee work, speaking, study, planning.

The primary responsibility is the Senior High program, which, because of this full-time commitment, is both varied and full. Weekly the intern and

The Practice of Ministry

Photos by Merve Davies

I meet to reflect on the practice of ministry, probing together the student's strengths and weaknesses and their bearing on his effectiveness as a leader.

The congregation enjoys this stake in theological education and Pittsburgh Seminary — this will be my eighth consecutive year as one of their intern advisers — values the relationship. So well has the arrangement worked that we were recently told, "University Church has been the most outstanding of all of our internship fields . . . a standard against which all others are judged."

Alfred T. Davies (55M)
Pastor, University Church
Rochester, Michigan

"Al," now in his tenth year at Rochester, is a candidate for the Doctor of Ministry degree at Princeton Seminary.



The intern's youth group assemble before their summer work project in West Virginia.

CAMPUS DIARY



On a blustery November afternoon, groundsmen planted a replacement for the ancient maple broken by a sleet and wind storm a year ago. For several months the earlier tree had been let stand, to preserve the homes of several of the famous PTS squirrels who had youngsters too small to survive the rigors of a Princeton winter.



SIXTY-FIVE YEARS OF SERVICE

In December and January Princeton Seminary lost by retirement five members of the Grounds and Buildings Staff, with a combined service here of more than 65 years. A reception in their honor was held in the main lounge of the Campus Center on New Year's Eve, hosted by President and Mrs. McCord and attended by as many members of the administration, faculty and staff as were in Princeton during the Christmas holidays.

Pictured here are:



*John Baldino (PTS 1956-75),
Assistant Grounds Foreman.*



*Edwin A. McCloskey (PTS 1963-75),
janitor of Hodge Hall.*



Francis Hunter (PTS 1957-75), groundsman.



*Vincenzo Pilla (PTS 1964-76) and Grandin A. Herbert (PTS 1959-76),
groundsman, shown here talking with William Penix, Mail Supervisor.*

Theologian-historian Dr. Robert M. Grant of the University of Chicago faculty delivered two illustrated lectures on "From Cultural Accommodation to Persecution—Hadrian to Decius" in February.



As announced in *CAMPUS UPDATE*, renovation of Miller Chapel was completed in early February, a feat which seemed improbable when this picture was taken during the mid-year break.



ERNEST T. CAMPBELL (48B, 53M) was the 1975-76 L.P. Stone Lecturer. Under the general topic "Preaching Today," he discussed the Present State of Preaching, An Appeal for Relevance in Preaching, The Messenger — What Manner of Person?, One Way of Doing It, and Why Sermons Misfire. He feels that: "Much modern preaching fails to connect because the church in which it takes place has not been adequately related to reality." He is shown here with RICHARD J. MOORE (70B), on campus to hear the lectures.

Black History Week was celebrated (February 4-14) with a series of Chapel services.



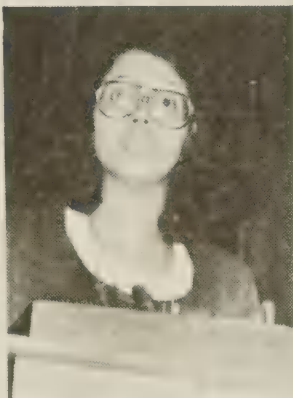
Middler M.Div. student James W. Myles, III, preached at a morning Chapel.



Middler M.Div. student Rudolph Daniels (center) President of the A.B.S. coordinated the week's programs.



Asriel G. McLain (dark suit) an M.Div. Middler, who preached on Tuesday, and Joseph P. Ravenell, a Senior, who gave the Wednesday sermon. In the background are (left) student organist Ronald V. Haizlip, Senior student, and music director James H. Litton and (right) Barry White, an M.Div. Senior, who sang during one of the services.



Mrs. Clark C. Riggins, Jr.
(Darnise)

— and Beverlyann (Mrs. William L.) Austin



The International Students
had a party.



Joseph Prakashim (South Africa)



(L. to R.) Mrs. Elphas (Hilda) Ngobese with Nobuhle Ngobese (South Africa); Ikutwaga, Lwimiko and Mrs. Andrew (Rehema) Koyomo (Tanzania); The Reverend Lois Glover Creighton (pastor to married students and their families).



Chan-U Park (Korea) with Dr. Arthur M. Byers, Jr.



Sydney S. Sadio (Jamaica).

Dr. John H. Satterwhite, Visiting Fellow and Associate General Secretary of COCU, who was celebrant at a Service of Holy Communion at which Dr. Gerald Moede, General Secretary of COCU (and also a Visiting Fellow) was preacher. The COCU order of worship was used; Barry White was soloist; and M.Div. students the Reverend Rudolph Daniels and William L. Austin assisted, while ten other students served as ushers or assistants.



Part of the PR 70 class in the "Ministry of Worship" gathered for the annual "show and tell" demonstration of liturgical art projects created by the members themselves. (Professor Macleod is in background.)



Middler Donal H. Rossire's soapstone carving, "Jesus in the Wilderness."



Chaplain Charles A. Cottemond of Fort Dix, a Th.M. candidate, displays his composite arrangement of Christian symbols carved from wood.



Middlers Dennis G. Keen and Marcia Clark Myers with a tapestry which combines Christmas and Epiphany motifs.



Dr. Macleod and Senior M.Div. candidate George M. Clifford, III, examine a chalice carved from walnut wood.



Professor Macleod and Chaplain Herbert L. Bergsma, a Th.M. candidate, with the cross the latter made of matchsticks fastened upon a wooden base.

Middler student Bradford K. Blunt with his banner.

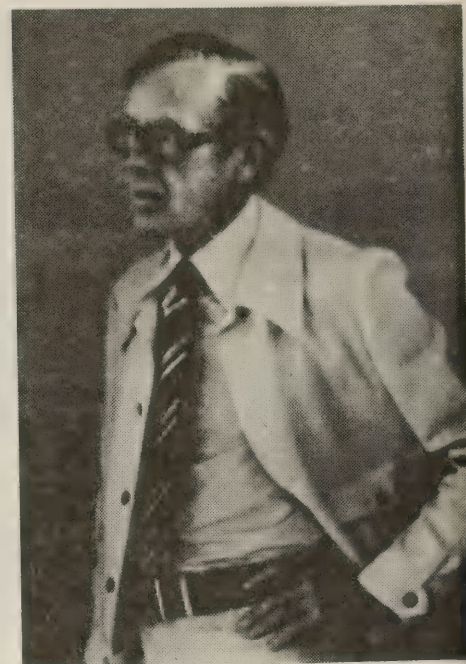




UPUSA Moderator William F. Keesecker was guest preacher at a service in Miller Chapel.



German theologian Wolfhart Pannenberg spoke on "The Theology of History and the Idea of Election."



Dr. Charles Birch, Dean of the School of Biological Sciences, University of Sydney, lectured on "Creation, Technology and Human Survival: The Ecological Crisis and the Christian Faith."



The Synod of the Northeast met on the PTS campus.

Come to Jerusalem

T
R
I
O

"How can you top this?" The Bread teacher's evaluation said it all: Vacation School 1975 was exhilarating!

Three months earlier that would not have been believed. Leaders had been appointed. Dates had been set. "Well, what'll we do this year?" The question was as tired as the voice.

I offered suggestions, pushed an open classroom approach and sat back. "Well, let's try something different," one said. . . .

Still hoping, I met with a creative educator a few suburbs away. "Great! Wow! Let's do it!" Within ten minutes the leader and I knew we had the idea — "Come to Jerusalem." Build a city. Have the kids live in it for a week. Her excitement rose. "But — what about the teachers? Will they like it?" "Let's ask them," I suggested. We called a meeting.

Calmly, coolly, with no trace of her own emotions, the leader introduced the idea: Kids in age groups. Each day learn part of Jerusalem's life. Like volcanoes ripe for eruption the teachers poured out ideas, suggestions, Bible stories.

"Whoa!" I interrupted. "I don't think we've voted on this yet." Everyone laughed. The vote of commitment was obvious.

Then came the work. I outlined resources for the teachers (bread-making, weaving, pottery, carpentry) and the special activities leaders (games, music, synagogue, market place, wailing wall). Teachers and leaders developed their own units. Extra leaders helped with tie-dyeing, making sandals on opening day. (On closing day, the "Prophet Jeremiah" visited and surprised everyone by breaking a clay pot and announcing doom.)

The week before opening, leaders and young people constructed two houses in the multi-purpose sanctuary, draped tents, moved furniture

and "built Jerusalem." As one helper summed it up, "The buildings and projects were fantastic."

By Friday each child had a mezuzah, a phylactery, a woven mat, a garment, a pair of sandals, a clay lamp, a piece of bread — and more stories than mom and dad could understand.

Sunday the children led a typical synagogue service and shared the events of the past week with their parents and friends. One mother stopped me at the close of the service. "A. J.'s very upset." I looked my confusion. "He's very upset that you won't have this for a second week. He thinks it's horrible to stop it now!" She laughed. I laughed. Her son laughed.

Vacation Church School will never be the same at Westminster.

Warren Wiggins (67B)
Pastor, Westminster United
Presbyterian Church
Amherst, Ohio



A. J. weaving his mat.

****In September Westminster United completed the fourth year of our live and lively half-hour radio BIBLE FORUM. Each week four church members, who may serve as often as once a month, are panelists in the program, which I usually moderate. More than 40 people have appeared so far in the talk show, unrehearsed and responsible for their own preliminary study. We are frequently interrupted by the listeners, who are invited to call with comments or questions. The content varies from abortion to the Gospel of Saint John, but every topic is always discussed in relation to the Bible. No appeal for funds is made over the air; we are supported by the voluntary contributions of people in the congregation.

****VACC (Volunteers in Action in Christian Concerns) are some 50 of our members who maintain a prayer hot-line. As requests are called in, they are fanned out by telephone to the VACC. Each person has two or more people to call, to pray with and, possibly, further to support with get-well or sympathy cards.

****Our Board of Deacons (with help from the congregation) serve dinners to bereaved families and friends immediately after funerals. They also provide the main meal for two days for a family whose wife and mother has just returned from the hospital.

Kemper Y. Taylor (39B)
Pastor, Westminster United
Presbyterian Church
Port Huron, Michigan

THE 70

SINGLES ARE WHOLE NOT HALF

A step one evangelism program, beginning in Detroit and spreading to other parts of Michigan, Ohio and the Philippines, has brought hundreds of people into the Church.

Jesus gave the Seventy what might be termed a minimum training, compared with the instruction received by the Twelve. On this basis, the Seventy program has enabled Brookwood members similarly to "go into all the world."

The coordinator of the Seventy Plan invites members to spend a year or more getting acquainted, becoming Christian friends — and bringing their neighbors to services. Evangelism, no longer restricted to mass meetings, or to a one-to-one relationship outside of the church, now takes place in the worship and fellowship of the congregation.

A newsletter published before each communion service reminds the congregation to bring their people to the Lord's table. Members respond by such comments as, "I could call on them — they live in the same block," or, "I was going to invite them to attend with me anyway." As many as 75 people have recently taken part.

This is not a campaign; it is a method of helping participants see what to do, how to do it and on whom to call. (A certificate to clarify these points is provided.)

Keith Conning (37B)

Pastor, Brookwood Presbyterian Church
Columbus, Ohio

In Brookwood's first year of existence, the board of deacons initiated an ecumenical Golden Leaf Society, drawing on the laity and clergy of neighboring churches for cooperation. Now, after 25 years, their accomplishments have been recognized by the Ohio State Department of Senior Citizens: similar groups springing up in Columbus, an apartment building for retirees, an apartment-centered program for the age group, a much-in-demand orchestra of older people — even action by the state legislature to improve their rights and services. Relative youngsters (60-65) are constantly recruited to the membership of approximately 100. "This is the only group of its kind in central Ohio without a paid staff," Keith notes.

Jesus was single, as was Paul, and it is with this consciousness that the Singles' Christian Fellowship, in Hightstown, New Jersey, functions. Divorced, separated, widowed, or unmarried persons are not half of a couple; they are individuals.

The oft repeated lament of single Christians is, "I feel like a fifth wheel in the couple-dominated church. There seems to be no place for me."

But there is a place for "singles" in Hightstown. They worship together, pray together, talk together, play softball and volleyball, have picnics together. In fact, every Sunday, Tuesday and Friday, "singles" have the opportunity to meet one another in fellowship. Sundays there are worship and fellowship activities, on Tuesday nights there is group therapy, and on Friday nights there is a fellowship evening.

The fellowship was created by two Princeton graduates, Dr. Robert Sullivan (64B, 68M) and Benhardt Fraumann (75M). Dr. Sullivan was on the west coast doing doctoral work and saw some of the work being done with singles there. He came back east, approached the Presbytery for funds, and started looking for someone to lead the project. Don Lewis, Director of Annual Giving of Princeton Seminary, was responsible for bringing Dr. Sullivan and Benhardt Fraumann, coordinator of the project, together.

"We were interested in developing a singles' Christian fellowship that would be ecumenical in nature and center around a regular worship experience. We were also interested in



(L. to R.) Benhardt Fraumann,
Dr. Robert L. Sullivan.

ministering to the whole person. There are other singles' groups, but they are primarily social and neglect the spiritual dimension. We wanted a full program," said Dr. Sullivan. "Initially both the Presbytery and the local church were skeptical. They doubted that there would be much interest or that it would wish to have singles meet as a separate group. Nevertheless, both the Hightstown church and Monmouth Presbytery extended their support and the project was launched in September of 1975. The response was overwhelming. Singles from all denominations became a part of the fellowship and the program has continued to expand."

Mr. Fraumann leads the therapy session, coordinates all activities, counsels and shares the preaching and planning functions with Dr. Sullivan, who is pastor of the First Presbyterian Church of Hightstown.

"Singles come here feeling a bit ostracized, some are hurting after the loss of a mate or break-up of a marriage, others are simply lonely, many have the responsibilities of being a single parent. They come to worship and for fellowship," says Mr. Fraumann. "Often they find both God and friends. This is a vital ministry and the church must be there — it's the place in which the people are."

The ministry is about to begin its second year. Satellite fellowships are currently being established in Red Bank and Belle Mead, New Jersey.

Benhardt Fraumann (75M)
Coordinator, Singles' Christian Fellowship
Hightstown, New Jersey

WORSHIP WORKSHOP or WHAT TO DO WHILE THE SERMON'S ON

The question as to whether or not children should be present in worship on Sunday mornings with the rest of the church "family" has been often raised and seldom settled. There are basically two schools of thought about first through sixth graders: one, that they should participate with the whole people of God of which they are a part and, if nothing else, share in the singing of hymns and the posture of prayer; the other, that the movement and noise of such youngsters is a distraction to many and embarrassing to parents, to say nothing of the negative conditioning effected by such enforced anguish as sitting still for an hour.

Providing a "Junior Church" did not feel theologically comfortable to me, nor did the provision of Sunday School classes to parallel the worship hour. What evolved from the dilemma was a committee comprising the pastor, the director of education, two other adults and one high school youth, who together developed the concept of a "worship workshop" and an original curriculum built to house the following purpose:

To enable children to worship positively by preparing them to participate with emotional and intellectual understanding of the worship experience.

Units of study were set up in divisions of the church seasons — Epiphany, Lent, Easter, Pentecost and Advent. Within each unit such aspects of worship as environment, music, prayer,

scripture, sermon and sacraments were related thereto.

The group learned of the different moods created by different tempos and keys in music and together wrote a hymn to be sung by the congregation. They learned the meaning of confession and the difference between thanksgiving and intercession. They examined various translations of the Bible, plus various ways and means of exposition. Because of the first-to-sixth grade age spread, the older children were asked to interpret a parable and write a modern version, while the younger ones verbalized their modern version for the teacher to write down. At another point the sacraments were studied and elders demonstrated how the elements are prepared for communion.

The youngsters always begin worship in the sanctuary with the rest of us. After the opening hymn and prayers, they are not simply "dismissed for class." Rather, they, the pastor and the congregation engage in a litany — "May God be with you there and God be with us here" — followed by the same parting song each week. Approximately every fifth week "products" of the workshop are integrated with the worship service, with the children present and occasionally involved in leadership.

We find, after one year, that it is working. It stimulates the rest of the congregation in the work of worship. It is also fun!



Ernest W. Freund (65B)
Pastor, First Presbyterian Church
Holland, Michigan

UPDATE

WALLACE W. GIBBS (49B), Executive of the Synod of Southern California, UPUSA, adds a postscript to "Caesarea Rediscovered" (Autumn 1975 issue):

"My secretary, Wilma Beebe, is married to **DR. H. KEITH BEEBE (45B)**, David R. and

Mary H. Gamble Professor of Religion at Occidental College. Keith is the Administrative Director of the Caesarea Maritima dig. In fact, Wilma and Keith were guests of the Empress of

Iran recently in Iran as a result of the discovery of a Mithraeum at Caesarea. Apparently the Empress is very interested in the history of Mithraism."

Our thanks to Dr. Gibbs for putting Princeton Seminary firmly in so important a project.

FORGING A LINK

Flint, Michigan, a city of some 200,000 human beings, has suffered the alienation between individual and government observed in most places its size. Those who most need help often do not know where to find it, although the resources are within their grasp.

Where, for instance, can a woman who must work to support her invalid husband or child find the nursing care to make her absence from home possible? To whom should one report that a neighbor's child is neglected or physically abused? Where can the troubled in mind go for counseling? How does a family head laid off from his job of 20 years find new employment? Who will provide the other-parent care for the children of a single parent?

In Flint a strong beginning to a solution for these and allied problems has been found. Farnumwood Presbyterian Church, in cooperation with the Presbytery of Lake Huron, has entered into a partnership with the neighborhood elementary school and the Flint Public Schools to provide the community with a Neighborhood Counselor.

This link between human need and community resources, this joining of church and school, unique in a city of 200,000, not only serves needs in health care, housing and employment. It also addresses itself to the individual's search for counseling, issues of child abuse, drug use — even the foundation of block clubs.

Its success? In the first seven months of last year, more than 200 people and families were helped to find jobs or housing, to obtain proper medical and dental care, to provide their families with well-balanced diets and, in accomplishing these things, to cut through the red tape of bureaucracy.

George F. Pope (68B)
Pastor, Farnumwood Presbyterian
Church
Flint, Michigan

Of the 160,000 citizens of highly ethnic concentrations in Southwest Detroit at least 30 percent have income below the poverty line. Another 20 percent are marginal in income. With proper food almost impossible to obtain at these societal levels and decent clothing an impossible dream, the gap in health care needs and possibilities is almost impossible for the average American to imagine.

Or it was.

It was until the Session of Southwest Community United Presbyterian Church went into action. First a study was commissioned which covered all health services in this area, to determine their adequacy and facilities in relationship to the problems identified by the public health department.

The study was fashioned into an audio-visual tool. Pictures were taken of each facility, of information in the study, of demographic data (with maps and charts) for the visual presentation. A script was written and taped by two members of the congregation, an actress and the program director of a TV station.

A trial presentation before the Women's Association resulted in several changes. Two more presentations, two more sets of changes. Finally, six copies of the slides and tapes were made, and the program was offered to the community.

To present the program, volunteers were trained. Each was given a set of data summary sheets and a set of what-you-can-do-as-a-volunteer sheets as handout pieces, to recruit helpers

Re: SHOC

for their SOUTHWEST HEALTH ORGANIZING COMMITTEE (SHOC).

At present, members of ten churches a number of community organizations and a UAW branch work with SHOC. The information gathered has been used by the Comprehensive Health Planning Council of Southeast Michigan, which is responsible for the health planning in a six-county area.

The program helped the Southwest Detroit Community Mental Health Board to obtain funding for a ten-year, \$1,000,000 community mental health program.

It helped change the priority listing for funding and programs upward for the area.

It has spawned new services for the district.

Best of all, perhaps, the program is educational for the people it hopes to help: They are learning what is available, where they can get it, what they must do to qualify for it; and they also have some evaluation of these facilities and services.

John K. Sefcik (53B, 68M)
Pastor, Southwest Community
United Presbyterian Church
Detroit, Michigan

Columbus Dispatch photograph.

"Church at Home"

Calvary, a small congregation in a very transient section of a university community, had always had trouble with outreach projects. Traditional evangelism programs simply never worked — until the autumn of 1974.

That was when our Outreach Committee launched the highly successful "Church at Home." Instead of calling on Sunday morning worship visitors, prospective members and friends of the church, committee members began to invite them to attend their "at homes" at the church each month. Evenings are spent discussing common interests, seeking opinions (in a very informal manner), being supportive of each other.

In the days before television consumed so much of our time, it was customary for people to "drop by" a neighbor's or friend's house, just to talk. Calvary hopes that "Church at Home" will revitalize the lost art of conversation, as the wider church family visits together.

William P. Findlay (66B)

The Calvary Church of which William Findlay was pastor until the first of last September is in Ann Arbor, Michigan. Since writing the above article, he has become pastor of the First Presbyterian Church in Corning, New York.

Birthday of the Church

The Harris Memorial congregation celebrated Pentecost in a most exciting and inspiring program this past May.

The planning committee, making use of input from other groups and individuals, sent formal invitations to members and friends to attend this "birthday of the Church," a service which incorporated the services of two lay readers and both choirs. The congregation dressed in red clothing to mark the occasion.

As the constitutional questions were addressed to new members from our confirmation classes, the whole congregation responded with them, in reaffirmation of their commitment. Worship in the sanctuary concluded with the Sacrament of the Lord's Supper.

Then, to a spirited singing of "Onward, Christian Soldiers," everyone walked downstairs to the newly remodeled Fellowship Hall, and joined in a brief dedication service.

This is but one example of recent events at our church.

Like many another congregation these days, Harris has found its laity concerned and active in planning and conducting worship: a Communion whose elements were borne by the Elders — an outdoor worship service and picnic — a Communion during which members sat around tables in Fellowship Hall.

The emphasis has been on change of pace and innovation, rather than change for the sake of change. And even our older members, who might have been reluctant to accept radical departures from traditional forms, have expressed their appreciation of the varied worship from week to week.

C. Nelson Craig (60B)
Pastor, Harris Memorial Church
Ashtabula, Ohio

*Dedication of Fellowship Hall.
Nelson Craig (R.)*

THE MINISTRY BELONGS WITH THE PEOPLE

What do you do when your small congregation boasts a broad spectrum of people — different backgrounds, needs, life styles, talents?

Gladwyne Presbyterian Church has every sort of person, from brahmins to bohemians, commune members to corporation lawyers, farmers to top executives. How, from this apparent chaos, to bring together people with similar needs, concerns, life situations, resources?

Our answer: SUPPORT GROUPS. These may have six or fifty-six members. The church helps them find each other, convene, set goals. But each depends upon its members taking initiative, being "pro-active." Each is responsible for evolving its own life, tapping resources from outside the group as needed. The church as a whole provides training in leadership and membership skills — dealing with conflict, growing through encounter, communication skills, life planning — whatever becomes an apparent necessity for the health of the group.

A SUPPORT GROUP may, for example, focus on personal growth. It may be a source of encouragement, affection and love, or of feedback on decision-making and problem-solving. It may rally around a common cause or concern. The life and duration of each devolves from its individual members and their needs.

Gladwyne's SUPPORT GROUPS now include three for Couples, two of Women, several set up as ad hoc Social Action working committees, one for Men and one, "DREGS," for Divorced Residents Evolving Group Support.



This last is a good example of how the format works. On a hot and humid August evening two years ago six separated or divorced people met for a wine- and cheese-tasting party. Their conversation led to a seeking-out of people with similar experience, to such effect that they now total sixty-five, with a variety of meeting formats designed to meet the individual needs of group members.

The success of the program, always within the framework and with the support and guidance of the church, affirms that the ministry belongs with the people.

Howard E. Friend (65B)
Pastor, Gladwyne Presbyterian
Church
Gladwyne, Pennsylvania



KNOWING THE PAST

In a future-shock era, Central Presbyterian Church has been charting its course safely into the future by relating to its past. In fact, a watchword has been coined within the congregation: "If we don't know our past, we don't know our future."

Thus, the history of Presbyterianism in Massillon, Ohio, a steel-oriented community of 33,000 is being continuously interpreted by the congregation. And now a real sense of hope flavors the church's mission.

It wasn't always this way for downtown Central Church. In 1970 signs for the future were not bright. For 15 consecutive years there had been a decline in membership and receipts. Some members felt a move to a new, suburban, location might reverse the trend. Others preferred to "ride out the worst" while remaining in the business district. Central has been at its present location since 1837, making Presbyterians the longest continuing owners of a certain property of any religious group in the community. The congregation, having constructed three successive buildings on the site, the latest in 1905, found reason to be committed to remain — since the past was good, the future could be just as good, if not better.

In early 1971 a pivotal project was attempted: Session established the fourth Sunday in June as Founder's Day. In accordance with their directive, the congregation now annually celebrates the history of Presbyterianism in Massillon. Realizing our sure foundation, we have become aware of Central's story in proclaiming the Gospel message since 1829, just four years after the city streets were laid out.



Ministers greet the congregation, following Founder's Day service, which is like Easter in June! In foreground is Mrs. Lucille Low, who joined in 1895, and is one of 33 Central Presbyterians who have held membership in the congregation for at least 50 years. They are honored each year on Founder's Day.

TO KNOW THE FUTURE

This year's Founder's Day celebration focused on the events of July 14, 1919. That evening, as Session met, lightning struck Central's bell tower, starting a fire. Fire Captain August Theis died in line of duty, his heroic, sacrificial act preventing the fire from spreading and saving the building from destruction. His grandson, the Reverend Jack Angerman, Associate for Parish Development in the Presbytery of Miami, was invited to preach the sermon. A brigade of firemen in full-dress uniform paraded to the service, and a large ladder truck was parked in front of the church. Members of the Theis family from Philadelphia, Baltimore, Detroit, Cleveland and Ohio watched as a memorial plaque was placed in the narthex.

Plans are already in the making for Founder's Day '76, when our early-20th-century slide projector will be officially presented to the Smithsonian Institution.

Through this cultivation the strong roots of Central Church have branched forth into new life: The building has been renovated and refurbished, stem to stern. An extensive program of ministry has required calling an associate minister. Membership has increased. Our budget has more than doubled.

Central, because it knows its past, now has a future.

Robert Philip Hoover (64B)
Minister, The Central Presbyterian Church
Massillon, Ohio



Honored city firemen pose with ministers in front of 1905 edifice of Central Presbyterian Church, Massillon, Ohio.

HEALING AND COMPASSION

OUR COMMON WITNESSES

"My name is Joe, and I'm an alcoholic." Statements like that are heard many times every Monday evening, when 35 members of Alcoholics Anonymous meet at First Presbyterian Church in St. Marys, Ohio.

As soon as Joe gives his greeting and confession, he receives the support and love of his fellow alcoholics, who respond with a rousing, "Hi, Joe!" During the evening the members, some of whom have driven many miles to attend, share their experiences, encourage and strengthen each other and study the famous "12 steps" which are the heart of AA.

In another room Al-Anon meets. Here the families of alcoholics find supportive fellowship, as they discuss their problems and their role in helping the problem drinker reach and maintain sobriety.

The double program is one of several ministries in the field of mental health which are a part of the outreach program of the St. Marys Church. I find myself increasingly an intermediary between the alcoholic and AA. Local law enforcement officers have referred several of them to me to establish the initial contact between individual and organization.

Recovery, Inc., meets at the church each Wednesday evening. This completely voluntary self-help organization

for nervous and ex-mental patients has no professional supervision. Leaders are specifically trained volunteers drawn from its membership.

Each Friday morning First Presbyterian is host to the Mental Health After Care Clinic for former state and veteran hospital psychiatric patients. It is conducted by a highly trained psychiatric therapist who firmly believes that, except in those rare cases which involve diseased or dead brain cells, there is no such thing as mental illness. She believes the problem is a lack of coping skills and attempts to help patients to discover for themselves their problem areas. Role playing and a "drug vacation program" are important parts of the therapy.

In the near future First Presbyterian Church hopes to enter a new ministry which will extend Christ's healing and compassion to the retarded and slow learners in northwest Ohio.

The church, located in the heart of a small industrial city, has been selected by the Program Agency, Unit on Evangelism (UPUSA), as a model in its program of Experimental Approaches to Evangelism in congregations of fewer than 200 members.

Olive D. Haynes (73B)
Pastor, The First Presbyterian
Church
Saint Marys, Ohio

Baptist, Presbyterian, Episcopal, Roman Catholic — four of the five churches clustered around the courthouse square in Saginaw, Michigan, are discovering the effectiveness of our common witness.

Meeting together for conversations on the sacraments, Christian marriage, church discipline, church orders and ordination, the pastors, some two years ago, recognized the need for concrete expression of our togetherness. A number of services involving the laity of our congregations resulted.

— "The Christmas Walk," on the Sunday evening after Christmas Day, begins with fifteen minutes of scripture reading, prayer and hymns in Michigan Avenue Baptist Church. Together we walk to First Presbyterian, for a second fifteen-minutes of worship, using different passages of scripture. This is repeated as we walk to Saint John's Episcopal Church and, finally, to Saint Andrew Roman Catholic Church. At the conclusion of this last service we gather for re-



Members of the St. Marys Unit of Recovery, Inc., study the writings of their founder, late psychiatrist Dr. Abraham Low.

freshment and conversation. At last year's Walk the liturgies were so planned around the Christmas theme that we began with Advent and concluded with Epiphany. The more than 400 who participated were a good witness to the community on a Sunday when, in many communities, there is a kind of post-Christmas letdown.

— A second ecumenical service was planned for World Wide Communion Sunday on the first Sunday in October. To demonstrate our unity we used bread from a common loaf (prepared by my wife). The loaf, divided into four sections, one for each church, was the bread which was broken by the liturgist. At the same time a sufficient quantity of unleavened wafers were baked from the same dough so that the bread used by the congregations came from the same source. To allow each of the participating churches to maintain its own liturgy and practice concerning the Lord's Supper the bread was not blessed until it was taken to each.

— The week of Prayer for Christian Unity is the background for a third series. Each year the four churches participate in four services, held on consecutive nights. On one occasion each church was asked to outline its polity, form of government and theological position at a service held in the sanctuary of that congregation. In another year each was asked to describe the contribution made by that denomination to worldwide Christendom. Refreshments and informal discussion always follow these services.

— The fourth series includes Holy Week devotions and luncheons in Westminster Hall of First Presbyterian Church, with clergy of the four participating churches assuming responsibility on the consecutive days.

— For the fifth series, always held on Good Friday, an early morning period of prayer and meditation in the chapel of First Presbyterian Church is followed by noon, mid-afternoon, and evening services in the three remaining churches. This staggered schedule enables worshippers to choose the most convenient time.

These experiences have proved to all of us that we have more things in common than we could perhaps have realized so fully in any other manner.

Harold W. Kaser (44B)
Pastor, First Presbyterian Church
Saginaw, Michigan

IN A NEW SETTING LANSING



Photo by Brian Burd



Photo by Brian Burd

Seven years ago the First Presbyterian Church of Lansing found itself with an ailing Vacation Church School. Fewer than 30 children had registered. Our Council on Christian Education tried to interest other downtown churches in a combined effort, but failed — no one was interested. An ordinary day camp program was not the answer, either; Lansing had dozens of them.

Trying a new direction, the Director of Christian Education, Mrs. Elizabeth Wills, got in touch with the Woldumar Nature Center. Recently organized by a group of private citizens, this Natural Science and Ecological Education Project was operating in a group of farm buildings on a large tract along the river, just outside town. Its small but highly trained staff offered special courses of study for both children and adults.

Woldumar agreed to experiment with us in a one-week, all-day program with the theme "The Earth Is the Lord's." The children, bussed to and from the church each day, were divided into two groups. The younger ones spent their mornings on nature study hikes and projects with Woldumar staff members; the older children worked in the central farm area with the church staff, where the religious

SAGINAW



Applications of the theme were taught through audio-visuals, drama, music, arts and crafts. At noon the groups exchanged activities.

Enrollment that first year was limited to 50 children. An instant success, the program accommodates some 100 children daily. An overnight project for juniors, launched two years ago, proved equally successful and has been incorporated into the permanent schedule.

First Church's Director of Christian Education, who writes the curriculum used by the church staff, supervises the total program, making sure that the Woldumar staff material is thoroughly integrated with the general theme.

Vacation Church School has become an exciting time for both young and old at First Presbyterian. Parents volunteer to teach! High school and college youngsters swarm about, helping wherever they are needed. Mothers arrive at noon to supervise lunch — and remain for the afternoon "Sing Time."

And there is no absenteeism among the children — no one wants to miss the fun.

Irving R. Phillips (49B)
Pastor, The First Presbyterian
Church
Lansing, Michigan



The Saginaw summer program combines fun and hard work.

Brad F. Rohwer (54B) reports that the inner-city Warren Avenue Presbyterian Church, with a congregation of some 800, found a similar solution. To help the area children, the Church and Society Committee allied itself with the Urban 4-H Program; together they operate a seven-week summer ministry.

"This past summer 170 boys and girls were enrolled," he says, "with an average daily attendance of 65—

70. Crafts, recreation, cooking, swimming and go-and-see trips comprised a week. The pastors take each Friday morning to share some story or incident in the Gospel to relate the Christian faith to the program . . .

"The church pays the salaries of a director, a recreational and trip supervisor and four counselors from the church and its neighborhood — and provides facilities which include three meeting rooms, as well as a gym, stage and kitchen."



INDIANA



H. DAVIS HAW (63B, 64E) is pastor of The United Presbyterian Church, Madison. For the past two summers he and David Howell, Soil Conservation Service district Representative, have been teaching pre-teen children that "The Earth Is the Lord's."

Natural resources from the area were used to help the 32 children carry out the theme. Each morning the creation story of Genesis was studied, Mr. Haw telling them, "We are responsible now for taking care of God's creation."

Under Mr. Howell's direction they walked through the woods, learning how various forms of life are mutually dependent and supportive, while vesper discussions focused on man's total dependence on nature for food and how he can fight pollution.

In the second year the theme was expanded to include life in Bible times, even down to Palestinian-type foods.

The children are all from Madison, Smyrna-Monroe and Jefferson Presbyterian Churches; the campsite, just north of Canaan, is on property owned by Jefferson. Linked until 1972 in the Jefferson United Mission Parish, the three churches find each has strengths to share with the others. Madison, for instance, provides camp leadership; Jefferson provides food (and cooks). All share in the financial backing for what may be a unique encampment.

Madison, a city church, uses the facilities and shares responsibility with two tiny rural churches. The children sleep in tents set up on the grassy parking lot. The program includes neighboring farm woods and the church cemetery, with swimming in a somewhat muddy farm pond.

Davis Haw's wife is **ANN BAUER (62E)**.



"Some of the Splendor"

The following article does not, strictly speaking, belong in PACE, dealing as it does with the spiritual and intellectual renewal, not of a congregation but of a group of pastors. However, "if the salt have lost its savour..."



Over the past several years the Central Ohio clergy fellowship has enjoyed presentations by more than sixty Ohio State University faculty members.

These discussions and the many conversations they engendered have brought us a greater awareness of such crucial areas of modern life as the sciences, experimental arts — the complexities of new knowledge, literally from A to Z — Architecture to Zoology. History, literature, music, cancer research: These are only a few of the disciplines represented.

These explorations have made us more appreciative of the capacities and potentialities of human beings, more sensitively aware, too, of their fallibility. Our concern has been, not erudition alone, but some of the splendor, as well as the worries, of scholarship and the profound related human questions.

Our fellowship has been made increasingly aware that the intellect is one of God's most beautiful gifts to man. We have entered into the wonders of many things. ("The world," said Chesterton, "will never starve for lack of wonders, only for lack of wonder.")

We have shared also in the search for meaning in scholarship, values questions, and issues of social responsibility. I believe that we have earned, too, the tremendous difference it makes whether a mind is at the service of a fearful or a loving person — that wisdom is never divorced from compassion.

The Church of Christ should grow in gratitude for the gift of creativity. Wherever, as at a university, there is a place "where those who hate ignorance may strive to know; where those who perceive truth may strive to make others see; where seekers and learners alike, banded together in the search of knowledge, will honor thought in all its finer ways" (Masefield) we should take care to profit by their wisdom.

Robert M. Russell (50B)
Pastor, Northminster United
Presbyterian Church
Columbus, Ohio



Father Antonious, who completed a Master of Theology degree at Princeton Seminary last year, is from the Coptic Orthodox Church in Egypt. In October the Church paid him a distinct honor:

"I have been ordained at the Selection of God, as a General Archbishop in the Coptic Orthodox Patriarchate at Cairo," he writes. At his consecration he assumed the name of Archbishop Bimen. His present address is at the Auba Rwais Monastery, Abassia, Cairo, Egypt.

Expressing his appreciation for all Princeton has done for him, he hopes to return in the not too distant future and prays God's blessings upon us.

FILM READIED

"Meant for Ministry," the excellent 16mm film on Princeton Seminary, is now available for use. Because of its mood and approach this 18-minute presentation can be used in the worship of the congregation as well as with the Session, the Women's Association, the senior high fellowship and other groups and judicatories. It is not documentary in style nor promotional in approach as it examines the motives and background of four students meant for ministry. There are some beautiful views of the campus as well as the moving sound of the singing in the Chapel of the beloved hymn, "When I survey the wondrous cross."

The film can be scheduled through Film Distribution Service: M/M, Princeton Theological Seminary, Princeton, N.J. 08540. There is a five dollar service charge. Plan now to include in your program this presentation which will inform and move your people as they better understand and appreciate this partner in mission.

WISE STEWARDSHIP

Alumni, members of congregations and others who have reached that special age of fifty now have a new investment opportunity which will provide them with life-time income and then support the service of Princeton Seminary to the Church. It can be done by making a gift to the newly established Princeton Seminary Fund, a "pooled income fund." Such gifts are combined and invested by the experienced management committee to secure good income for the donors while protecting the principal.

When the gift is made it is valued in relation to the total worth of the Fund and assigned a proportionate number of units or shares in the Fund. The donor, the donor and another, or one or two other beneficiaries may be designated to receive the income which will be paid four times yearly on the *pro rata* basis of the number of units owned. The net income is distributed regularly and payments continue for the life times of the beneficiaries. Upon completion of these payments the Seminary receives the current value of the units, to be used either in a way specified by the donor or, when the gift is unrestricted, as the Seminary deems most beneficial.

Advantages of a gift to the

Fund include:

1. You receive the income benefits of a carefully diversified investment portfolio which is well managed

by experienced financial advisors on your behalf.

2. There are several possible tax advantages, including a charitable deduction on the federal income tax in the year the gift is made.
3. Additional gifts in any amount can be added on a regular or occasional basis, to the benefit of both the donor and the Seminary.
4. The gift may be designated as a memorial by name, and for endowment, thus providing a continuing remembrance, as well as constant support for the essential service of the Seminary in its preparation of students for the gospel ministry.

Because of administrative requirements the first gift must be \$1,000 and the beneficiary or beneficiaries must be at least 50 years old. The gift must be irrevocable to qualify for tax benefits. Already a number of friends of the Seminary have committed themselves to this investment.

Anyone who wishes more information, or desires to make a gift which will aid both the donor and the Seminary, may secure the material by writing to: The Vice-President, Princeton Theological Seminary, or calling 609-921-8300.

This is a good opportunity for wise stewardship. Don't miss it, either for you or for members of the congregation who might be greatly helped personally by this investment even as they help the Seminary.



PRINCETON THEOLOGICAL SEMINARY

ALUMNI NEWS

Volume XVI

Summer 1976

Number 4

The President's Letter

May 31, 1976

Dear Fellow-Ministers:

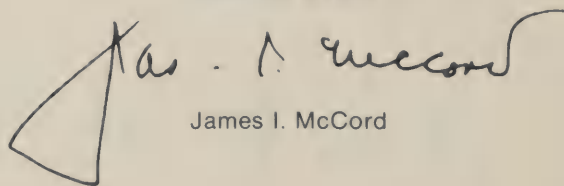
"Cousin America has eloped with a Presbyterian parson," Horace Walpole was claiming a year before the Declaration of Independence was signed. The "parson" indicated may well have been the Reverend Dr. John Witherspoon, fresh from Paisley in Scotland and installed as president of the College of New Jersey and pastor of the Presbyterian Church in Princeton. Witherspoon was a founding father of the nation, presided over many of the most influential committees of the Continental Congress, and was the only clergyman to sign the Declaration, but he has never become a well known figure in American history.

One man, Dr. Harrison Ray Anderson, pastor-emeritus of the Fourth Church of Chicago and a former Moderator of the General Assembly, determined to correct this omission during the Bicentennial. He organized a committee of three on the East Coast to work with him and secured funds from interested friends to support three projects. One is a new and popular biography of Witherspoon, written by Martha Lou Lemmon Stohlman and published by Westminster Press, that successfully captures the patriot's early years in Scotland, details his crucial role in the beginnings of America and the Presbyterian Church of this country, as well as his career in Princeton, and sheds light on why Witherspoon has been neglected by later generations. **JOHN WITHERSPOON: PARSON, POLITICIAN, PATRIOT** is delightful reading and is highly recommended for your summer book list.

The other two projects are Plaques in Witherspoon's memory in the chapel of Princeton University and in Paisley Abbey, Scotland, where Witherspoon was minister from 1757 until 1768. Both Plaques carry the Witherspoon Coat of Arms and a quotation from his famous sermon preached on May 17, 1776: "If your cause is just, you may look with confidence to the Lord, and entreat Him to plead it as His own." Witherspoon believed that the God of the Bible is the God of politics and that the Christ who redeems us is the Lord of history.

Let us pay tribute to Ray Anderson, himself a great pastor and patriot, for his leadership in helping our Church and two nations honor a minister, president, patriot, statesman, and, above all, a man of God, who had courage to stand for his faith and to help lay the foundations of America.

Faithfully yours,



James I. McCord



PRINCETON
THEOLOGICAL
SEMINARY
ALUMNI NEWS

NUMBER 4

OFFICERS

Picture Credits:

1

IN MEMORIAM

WILLIAM SHERMAN SKINNER

1906 - 1976



A special memorial service to former Trustee WILLIAM SHERMAN SKINNER (30B, 31M) was held in Miller Chapel the afternoon of February 4. He died on January 23, 1976, in Chicago, where he had been for the past two and a half years a Visiting Professor of Ministry at McCormick Seminary.

The native of Gouverneur, New York, attended Princeton University and graduated from Colgate University in 1927. After graduating from Princeton Seminary he studied at the Universities of Berlin and Marburg as a Fellow in New Testament; he held Doctor of Divinity degrees from Temple University and Lafayette College.

After serving pastorates in Bethlehem, Germantown and Pittsburgh, Pennsylvania, he became pastor of the Second Presbyterian Church in St. Louis, Missouri, in 1955 and was for more than eight years heard weekly as preacher for The Protestant Hour on national radio and television.

He served the United Presbyterian Church, USA, nationally as a member of the Board of Pensions for 16 years and the Board of Christian Education

for 12 years, three of them as president. He was chairman of the Special Committee of 15 on proposed changes in the doctrinal standards of the church, and, for three years, of the Commission on Reorganization of General Assembly Agencies. While a Trustee of Princeton Seminary he was a member also of the Boards of Trustees of Westminster and Lindenwood Colleges.

Pastor, friend and tireless worker, Sherman Skinner will be sincerely and deeply missed by the many people into whose lives his dedication reached. The Seminary Community extends its prayers and thoughts to his wife, Frances, in loving memory of a devoted Christian.

Trails To Tomorrow Christian Mission In Nepal

By R. Park Johnson (32B)

The United Mission to Nepal was organized in 1954, three years after a new government had put an end to more than a century of total isolation of the small mountainous inland country. Its work began, at the request of this government, with two hospitals, in the capital city, Kathmandu, and in Tansen, a large town in the south central sector.

Now the UMN, from the outset a cooperative enterprise, has grown until there are 29 supporting mission boards and societies in more than a dozen countries in North America, Europe, Asia and the Pacific; and the 210 workers appointed by these bodies represent 15 nations. Other hospitals, training programs for nurses and paramedics, community health posts, boarding schools, village schools and economic development projects have been established.

There are in 1976 three particularly significant aspects in the organization's life and relationships. To understand their significance one must remember three major elements in recent overseas mission policy-making and planning: dealing with the nationalization or government take-over of mission-developed or mission-operated projects; devising ways to keep mission institutions sufficiently small and simple as to be operable under national auspices; disengagement of the organization, financial subsidies and personnel of a foreign mission from the developing indigenous church, setting the latter free to exercise responsibility for its own life and develop authentic self-hood.

To a degree these common problems had an effective prior solution, in Nepal, by not arising in the first place! — perhaps as much the result of circumstances, including the controlling government agreement within which the UMN operates, as of any unusual foresight of its policy-makers, past and present.

Cooperation with Government. The United Mission exists by virtue of a formal agreement, renewed and revised several times since 1954, with His Majesty's Government of Nepal. In May 1975 a new five-year agreement was signed. From its very beginnings, the United Mission has recognized its purpose as working for the welfare of Nepal and its people, not perpetuating mission ownership or control. Those who have helped establish projects and buildings, or raised considerable sums of outside money, have fully appreciated the need for strong state planning and management in the newly awakened country.

This policy of flexible adaptation has permitted a relatively easy transition to national control. With the 1971 National Education System, all UMN workers in primary or secondary schools, nurses training schools and the vocational education program of Butwal Technical Institute are considered as "seconded" — assigned to government-operated institutions. (Actually, most of them have continued in

their jobs, contributing to the professional effectiveness and constructive human relationships of the institutions.) In Butwal a plywood factory and a hydroelectric power plant, parts of the UMN economic and industrial development program, are now organized as private companies, with Nepali managers; their governing boards comprise UMN representatives and delegates from several government agencies.

In short, nationalization, often viewed in mission circles as a calamity, the UMN sees as a desirable opportunity to incorporate better education, health care and industrial development into the warp and woof of national life; and the process has been actively encouraged. Governmental response to this attitude is reflected in a small but significant change in the wording of the new agreement, from "His Majesty's Government of Nepal do hereby permit the United Mission to Nepal to undertake work" to "Being desirous of cooperating in undertaking various development projects in Nepal, His Majesty's Government of Nepal and the United Mission to Nepal have agreed as follows:"

Work on a Simple Level. The UMN has emphasized simplicity in its work by establishing projects integrated into local community life. The staff at 135-bed Shanta Bhawan Hospital in Kathmandu, for instance, refuse the offer of highly sophisticated equipment, feeling that the larger local government institution is a more proper place for such specialties. My first impression of the small hospital at Okhaldhunga, in the rugged country of eastern Nepal, was negative — small, dark cell-like rooms ("deras") used for patients and the accompanying members of their families. Then I discovered that the effect was a deliberate reflection of the patients' village homelife.



Transportation is a major problem in Nepal's rugged terrain. In the north, eight of the world's highest mountains lift their snowy peaks to altitudes of more than 26,000 feet; elsewhere steep ridges and deep valleys stand athwart the routes people must travel. A few paved roads have been constructed, with great difficulty, but for the most part one travels on foot along tortuous trails and shaky suspension footbridges.

The whole UMN health care program, still using the hospitals' facilities and solid reputation, is focused on government co-sponsored training courses for nurses and paramedical workers and the outreach of community programs. No rural health center is established except at the request and with the assistance of the local governing council of a village (the "pan-shayat"). Missionary health workers take as little initiative as possible, other than stimulating village concern for local health conditions. Programs are often simpler and less immediately effective than they could be; but awareness and appreciation have snowballed, as health education, sanitation, immunization, maternal and child health care and, especially, better nutritional methods show results. Introduction into children's diets of a "super-flour" porridge (soya beans, wheat and corn) has had a spectacular effect on the "nor-

mal" mortality rate in children under 5, formerly from 35 percent in the more advanced areas to 50 percent in the countryside. The program is reinforced by live-in do-it-yourself instruction in village health centers.

Modern scientific advances tempt missions to outdistance their clientele in sophistication — and price their services out of the local market. The UMN's deliberate simplicity of program is designed to keep those services on the level of Nepal's needy, as in the community health picture — no capital investment in buildings, no imported, costly foods, paramedical personnel with minimal training — and most of all, development in the people served a sense of responsibility for the health of their own communities.

Freedom of the Church. As a Christian mission, the UMN is vitally concerned for the spread of the understanding of the Gospel and for the

growth of Christ's Church in the world. It is, however, committed by its agreement with the Nepal government to refrain from proselytization or direct evangelism. Its explicit constitutional purpose is "to minister to the needs of the people in Nepal in the Name and Spirit of Christ, and to make Christ known by word and life, thereby strengthening the universal Church in its total ministry." Thus from the beginning workers have joined in fellowship and work with Nepali church members, have encouraged Nepal churches by presence and friendship — but have refrained from taking leadership positions in church organization. Disengagement of the Mission from the Church need not be achieved because there has never been an engagement. The perhaps 40 congregations or groups of believers in Nepal are free from any outside organizational, financial or doctrinal pressure.



Down on the Terai plain along Nepal's border with India, where the summer monsoon rains turn dirt tracks into impassable mudholes, the most practical transportation for inspectors visiting community centers is the elephant.

Considerable growth and development have occurred among these nearly 1200 Nepali Christians. This responsible self-hood and spontaneous growth could be inhibited by outside pressures, as the history of missions has shown; realization of this recurring problem has helped the UMN to avoid the *doing* of forms of mission tutelage, subsidy and domination.

Like many emerging countries, Nepal in 1976 is a strange amalgam of ancient tradition and modern innovation. Above the elephants plodding through the monsoon-soaked forest jet planes streak toward distant airstrips. The nation has set its course on the road to tomorrow, but it is a long and arduous trail, with many obstacles. Whatever the mode of travel of the UMN workers, all will continue to seek "to minister to the needs of the people in Nepal in the Name and Spirit of Christ."

DOUBLE YOUR MONEY!

No, this isn't a get-rich-quick scheme. This is an opportunity to multiply the effect of the gifts you and your people make to Princeton Seminary.

More than 500 companies now participate in the Matching Gift Program, through which employees' contributions to charities and institutions of higher education are matched by the employer. (In many cases the gifts of retired employees are also eligible.)

While some firms limit their programs to the colleges from which their people have graduated, we are finding that most companies do send the doubling gift to the Seminary — and in some instances match the original gift two for one! In the past year the Seminary has received amounts of from five to a thousand dollars, matched through this gen-

erous program.

The way for your people to "double their money" is simple: Check to see whether the employing company is in the Matching Gift Program. This may be done by direct inquiry to the company treasurer or by checking the M.G.P. brochure listing all participants. We will gladly send you a copy for your congregation's use.

On making a contribution to the Seminary, the donor should notify the appropriate official of the firm; frequently a simple form is provided for this purpose. Shortly thereafter the matching gift is sent.

Let your people know about this easy way to engage, not in a gamble but in good stewardship!

WORSHIP TEAM

"Our congregation had a great experience at both services . . . Louise was excellent in the pulpit and Rick did a fine job leading in worship."

"We had a very effective and most delightful worship experience yesterday with your Worship Team. Rick preached a good sermon on the theme 'The Sound of Gentle Quietness' and Louise did her part of the service very well indeed . . . We thoroughly enjoyed having them here."

"Thank you very much for this excellent way in which the Seminary can be represented in the life of a local church . . . We will long remember the participation of the Team in the life of our congregation."

So the comments come from churches visited during the past year by the Princeton Seminary Worship Team. From Connecticut to Maryland, Pennsylvania to New Jersey, the Team

preached and conducted services of worship, spoke to adult education groups and assisted in youth fellowship programs. Their presence and participation in the life of congregations large and small also made evident the quality of students preparing for the ministry at Princeton Seminary.

During the coming school year the Seminary will again offer this service to churches within driving distance of Princeton. You may want to include the new team in your fall stewardship program to help make visual the needs of theological education. Perhaps you would prefer to have them be part of an Advent series; or they might add something creatively different to your plans for Lent. Whatever the season or time, the possibilities are numerous.

If you would like the Team to be part of your congregation's spiritual experience in the coming year, please write to: The Reverend Donald G. Lewis, Jr., Office of Development, Princeton Theological Seminary. In return for a visit, the Seminary hopes each church will be responsible for the travel expenses and honorarium for the Team.

Accounts

Diaries of two alumni, one in the Class of 1845, the other in the Class of 1861, have been among the more cherished gifts received this year.

"This is the travel diary of Samuel Dodd," writes his granddaughter, "who . . . sailed from New York on June 1, 1861, to become a missionary in China. He was first in Ningpo, where, with fellow Presbyterian missionary Henry Green, he was a director in charge of a Chinese orphan school; then, for several years, they moved to Hanchow, where the school became enlarged to the Hangchow Christian College. He and his family left China to return to the United States in 1877 . . ."

The photograph pictures Samuel Dodd in China, with his wife, Sarah Green of Granville, Ohio (sister of Henry Green), and their three eldest children: Samuel T., Isaac Spencer and John. "My mother," Mary Craig Rice continues, "the only girl among eight children, was born in Hangchow on October 9, 1875. Her name was Mary Lydia Dodd. She married Henry H. Craig in Falmouth, Massachusetts, on September 16, 1900. I know she would want these memorabilia to go to Princeton Theological Seminary, and I am grateful that the Seminary has the means and willingness to preserve them."



Received



David Trumbull's diaries (See photograph.) fill 12 volumes and cover most of the years he spent as the "first missionary in Chile." They were acquired from his granddaughter, who still lives in Chile, and brought to this country in the luggage of a distant relative.

Neither journal is easy to read: The ink has faded over the years; and both men, pressed for time, were writing for their own records, rather than with any real idea of their diaries being read more than a century later. But both well repay a little digging. Dodd's account of shipboard life and Trumbull's descriptions of everyday village conditions and his difficulties as a Presbyterian missionary in China before the American Civil War lend perspective to the reader's Bicentennial reflection.

EARLY APPLICATION URGED

"Pastors, if you have potential candidates for admission to Princeton Seminary, URGE THEM TO APPLY EARLY."

This is the advice of the PTS Director of Admissions, Dr. Arlo D. Duba. The pressure of the increasing number of students seeking enrollment makes it desirable to apply no later than February 1 of the year in which a September entrance is expected.

The criteria used by the Admissions Committee include:

- Commitment to Christ, His Church and the Ministry
- Leadership ability and interpersonal skills
- Academic achievement and promise

To ensure that your candidates receive full and fair consideration, be sure that they apply in good time.

FIRST WOMEN

Princeton Seminary, justly proud of its women graduates, has new reason to rejoice in their effective ministry in the service of the Church.

From Winston-Salem, North Carolina, AGNES DOUGLAS KUENTZEL (49B) writes: "After 26-1/2 years I have finally been ordained!" The first woman to be ordained by Concord Presbytery, she is a Chaplain Intern at Richmond (Virginia) Memorial Hospital and hopes to continue in hospital chaplaincy. DR. DAVID BURR (50B) asked the Constitutional Questions; GEORGE JACKSON (52D) gave the Charge to the candidate. The Charge to the Congregation was delivered by Mrs. Kitty Mackie, the first woman Moderator of Concord Presbytery.

From the pages of A.D.: "Baltimore Presbytery Installs First Woman." CHERRY WATSON MARSHALL (70B) was installed at Hope United Presbyterian Church in Arbutus, Maryland, on December 7. Cherry, whose husband is pastor of Hughes Memorial Presbyterian Church in Edgemere, Maryland, is quoted as jokingly describing the family domestic situation as "very bad on days like Christmas Eve." She was called to Arbutus from Hagerstown, Maryland.

PACEMAKERS ARISE!

You have nothing to lose but your anonymity . . . and the gratitude of your fellow graduates to gain.

Join the PACE-makers. Contribute your fresh ideas for stimulating church school attendance, enlivening congregational participation, special programs of ministry and mission.

Length? About three typed double-spaced pages (roughly, a thousand words). Photographs? Yes, please by all means: black and white glossy, preferably informal, "shots," on the theory that "One picture is worth a thousand

words." These will be returned after publication, if you like.

Timing? The next PACE issue is scheduled for autumn, so that your material should be in our hands not later than mid-August.

We can't promise publication, obviously. Someone else in the far corner of the country from you may have developed the same idea — and may get his/her article in first. But we certainly do promise to read and respond to your contribution.

MARRIAGES

1958

ROBERT J. ROBERTS to
Grace E. Mann
November 23, 1973

1965

STEPHEN R. BROWN to
Suzanne Hoenshell
January 31, 1976

1967

THEODORE S. VOELKER to
Barbara J. H. Rinehart
June 8, 1974

1970

ROBERT H. LINDERS to
Lynne Hoffmann
April 19, 1975

1972

BRUCE J. CANNON to
Susan Jessica Lewis
August 9, 1975

1973

WAYNE C. BLASER to
Donna L. Cessna
February 1, 1975

1974

PAUL F. FISHER to
Olga Bastiaannet
June 1974

JOHN D. GRABNER to
Sharon Marie Lightle
June 21, 1975

1975

DANIEL M. BERRY, III to
LYDIA ELAINE JENKINS (77b)
January 3, 1976

B I R T H S

1951

TO THE IRA W. MARSHALLS, JR.
(CHERRY WATSON 70B)
Ira Wilson, III, October 5, 1975

1952

TO THE CHARLES A. DAROCYS
Carla Terry, April 26, 1975

1955

TO THE JOHN H. VISSERS
John Eastman, October 24, 1975

1958

TO THE ROBERT J. ROBERTS
Andrew Joseph, January 17, 1975

1964

TO THE CHARLES M. SPRINGS
Suzanne Allison, April 22, 1975
TO THE RONALD C. WHITES, JR.
Bradley Derrick, August 1, 1975

1966

TO THE DONALD C. McFERRENS
James, April 28, 1975

1967

TO THE SZABOLCS S. NAGYS
Szabolcs Tibor, August 18, 1975

1968

TO THE DUSTIN NICHOLS
Sascha Marie, November 5, 1975

1969

TO THE THEODORE R. NAFFZIGERS
David Charles, September 28, 1975

1970

TO THE PAUL AIELLOS, JR.
Kerri Suzanne, August 19, 1975

1971

TO THE GEORGE BROWNS, JR.
Jeffrey David, July 17, 1975
TO THE ROBERT C. COPPOCKS
Paul Robert, February 5, 1975
TO THE JON D. FREEBERGS
Amy Browning, October 10, 1975
TO THE RICHARD A. GOLENKOS
Jonathan Michael, September 20, 1975
TO THE DEXTER McNAMARAS
Keegan, October 25, 1975
TO THE JOHN WILLIAM ZEHRINGS
Micaela Ruth, September 15, 1975
TO THE GARY G. ZIEGLERS
Heidi Christine, October 11, 1975

1972

TO THE ROBERT W. BARDEENS
(JOYCE WINTER 72E)
Rachel Elizabeth, December 28, 1975
TO THE GRAHAM W. FOSTERS
Andrew Graham, September 21, 1975

1973

TO THE LAWRENCE BARRONS
(ELIZABETH C. STONE 73B)
Deborah Amanda, March 28, 1976
TO THE GEORGE R. PASEKS
Timothy Alexander, July 31, 1975

1974

TO THE CLINTON A. McCOYS, JR.
Erin Janette, October 20, 1975
TO THE LAWRENCE G. REINERTSENS
Kristen Lee, December 16, 1975
TO THE BRUCE SMITHS
Douglas Charles, January 10, 1976

1975

TO THE J. MALCOLM LAINGS
Rebecca Diane, December 18, 1975

D E C E A S E D

JOHAN ARND AASGAARD
Class of 1905b
January 13, 1966

FREDERIC Z. BROWNE
Class of 1910B
At Tyler, Texas
June 28, 1975

ROY V. CHAPIN
Class of 1911b
At Columbus, Ohio
June 15, 1975

SAMUEL G. STUKES
Class of 1911B, 1913M
At Atlanta, Georgia
October 23, 1975

ROBERT L. BARBOR
Class of 1913B
At Rydal, Pennsylvania
August 12, 1975

ROBERT L. OFFIELD
Class of 1913M
At Bristol, Tennessee
November 6, 1975

RALPH S. McFADDEN
Class of 1915G
At Newburgh, New York
November 26, 1975

(Continued on page 17.)

M. DIV.

REPORT

M. S. W.



PERFECT
ORIENTATION

As Director of Professional Services at the Episcopal Church Home for Children, York, South Carolina, CRAIG C. BUTLER (72B) is fulfilling the vocational aspirations which began in his sophomore year at Bucknell University. It was then that the native of Tonawanda, New York, dedicated his life to a Christian ministry to troubled children and their troubled families.

Upon graduation I was confronted with several problems. Not the least was finding employment where I could effectively use the training. Ministers and church lay people seemed confused, perhaps intimidated, by the M.S.W., while secular institutions expressed doubt over the usefulness of the M.Div.

A further frustration was the difficulty of receiving ordination for my special ministry with troubled youths and their families. Finally, under the leadership of the Executive Presbyter, Don Brown, the Presbytery of Western New York accepted my call as a treatment center director at a church-sponsored institution for emotionally disturbed children and ordained me as a United Presbyterian minister in the institution's chapel. The Presbytery later granted me permission to minister in South Carolina.

The Episcopal Home is the only church-related institution in South

Carolina which provides professional care for emotionally disturbed children. Here we attempt to meet the physical, educational, spiritual, psychological and medical needs of the 24 six- to twelve-year-olds enrolled, while maintaining an atmosphere of security, understanding and love. It is a truism that the disturbed child almost invariably indicates a troubled family; thus we work intensively with the entire family, while the child is "in placement" at one of our three treatment centers.

My ministry is four-fold: supervising and coordinating the work of social workers, child care workers, educational specialists and psychological and psychiatric consultants; telling the Church Home story to various organizations in South Carolina; conducting religious programs and preaching; and, of course, counseling directly with some half-dozen children and their families in placement and another half-dozen in our followup program.

The focus of our program — the psychological and spiritual needs of youngsters and adults — has emphasized the need for the work in both of the disciplines of the M.Div./M.S.W. course. The Episcopal Diocese of South Carolina, our Board of Trustees and the Church Home staff see our work as a ministry to heal the personal confusion which separates these children from themselves, others and God. Our loving

intervention is directed to help them and their families respond better to the call of God. We are carrying the gospel to an actual situation of human estrangement and need in a specialized way.

The ministry uses such approaches as transactional analysis, reality therapy, group therapy, milieu therapy, chemotherapy, family counseling, psychoanalysis, play therapy, behavior modification, individual counseling and Gestalt therapy. To supervise, coordinate and participate adequately, I must call upon all aspects of the Princeton-Rutgers training.

Particularly relevant are the fine experiences of various field work placements; in fact, I am persuaded that the quality of field work placement is one of the most important factors in this type of combined graduate school program. For several years I have been a Field Work Supervisor for both undergraduate and graduate social work students; I hope in this way to repay, in some measure, my own supervisors.

Although the Home is relatively small, there are now two M.Div./M.S.W. graduates employed — myself and a man with similar degrees from the Graduate School of Pittsburgh and Pittsburgh Seminary. We are agreed that theological and social work training is the perfect orientation for this type of ministry.

Ecumenical Parish

MANFORD H. SAUNDERS, JR. (75B) came to PTS from Springfield College, where he had earned a B.S. magna cum laude in Community Leadership and Development. Ordained in the United Church of Christ, he is the minister of the Richmond, Virginia, Ecumenical Parish, named one of COCU's four "Generating Communities" in 1974. The experimental, non-traditional church is sponsored by the Presbyterian Church, U.S.; the United Methodist Church, the Lutheran Church in America and the Christian Church (Disciples of Christ).

Because this is a half-time position, he is also an education evaluation consultant to Project ONE (Oncology Nurse Education — a three-year, government funded program in cancer education at the Waterbury, Connecticut, Hospital) — and a program consultant to Princeton University's Wesley-Westminster Foundations.

One October morning I received a telephone call from a young woman referred by a member of the Richmond Ecumenical Parish. Sarah wanted to be married, but neither she nor her fiancé was involved in church life in Richmond. We made an appointment for a time convenient to all three.

While discussing their plans, Sarah stated that she did not believe in God.

Manford: I'm not sure I understand. If you don't believe in God why do you want to be married in a church and by a minister?"

Sarah: "The community of the Church has always meant so much to me in the past — especially during Advent and Christmas, which is when we want to be married."

Manford: "But you don't find that kind of meaning in the Church today?"

Sarah: "No. In all the churches I've been in, the talk about God is void of anything. I don't find anything I can relate to."

Traditional God-language was a block for Sarah and Allen. We talked for some time about God — reinterpreting the traditional terminology into language to which these two young artists could relate. — Their wedding ceremony was one of the most religiously significant Advent services I have attended.

The Richmond Ecumenical Parish was created three years ago by five sponsoring denominations. The goals were: to meet the needs of people like Sarah and Allen — people "turned off" by the local institutional church; to create supplemental programs for members of local congregations; and to be a catalytic consciousness-raiser for the churches as to local social concerns. Organization is fluid, diverse, flexible. We are small, intend to have no building and meet in a house church format.

In creating worship forms which grow out of the life of the Parish, in developing inter-generational Christian education programs appropriate to a house church group, in tending to the pastoral and administrative duties and

in thinking theologically on all of this I depend heavily on training received in the classrooms and in the field while at Princeton Seminary. At the same time, the skills developed at Rutgers in group work, counseling, community organization, administration and social policy have been invaluable in my ministry within the Parish community of faith — in relating the Parish to the sponsor denominations, participating in mission projects and enabling the Parish to seek what it means to be the Church at this time and in this place.

Setting: Nine nurses meet a month after completion of an intensive two-week, 80-hour course on cancer and nursing care of the cancer patient. Their purpose is to evaluate the content and format of the course, deal with personal issues raised by it and discuss problems caused by their participation.

As a consultant employed by the faculty of Project ONE I serve as facilitator for such groups. Generally, the first hour is spent evaluating course content and format; by the second hour, the trust level is such that the nurses can share their personal reactions.

Ellen: "The part I had the hardest time dealing with was the Psycho-Social Panel. They talked a lot about the problems of patients and their families when the patient is in the hospital, but they didn't talk about . . . well . . . what happens — especially to the staff — when someone dies." (Tear come to her eyes.)

Manford: "Ellen, what happens to you".

Ellen: (crying) "I feel so alone. No one else seems upset by it. But each death hurts me. Especially the children."

We discuss death, sharing our reactions to it. Some share, for the first time in their lives, their reactions to the deaths of their own parents. Ellen discovers she is not alone in her feelings.

In setting goals and in developing the content and means by which to reach these goals within the group, I draw on training received at Rutgers. Occasionally issues arise to which I can contribute from a theological point of view, but here I function primarily as a social worker, with some input from the Seminary's education courses.

Pierre hesitantly walks into the conference room, stoop-shouldered and looking at the floor. He makes a name tag of black construction paper — in the shape of a square. He describes himself as a "grind" — a "bookworm." He sits away from others in the group, looks directly at no one.

Pierre has come to participate in a human relations awareness workshop sponsored by the Aquinas Institute, the Wesley-Westminster Foundation and the Episcopal Church at Princeton University. The three campus ministry groups have appointed me to design and lead workshops on interpersonal relations skills.

After some ten hours of skills development training Pierre is able to share with the group that in this, his senior year, he has not held one conversation with one other person; that, as he walks about campus, the only thing he remembers seeing is the ground; and that this workshop is his last-ditch effort to relate to people. Before the session is over, Pierre is looking at, sharing and laughing with other people in the group; he has made arrangements to attend a party with several of them.



Members of the Richmond Ecumenical Parish paint the home of a Vietnamese family the church sponsors. Manford Sanders on ladder; Martie Wynne, assisting. (Richmond News Leader. Gary Burns, photographer.)

As consultant to the Wesley-Westminster Foundation, I come as a minister seeking to communicate God's love and acceptance to people caught in an environment which stresses performance, achievement and success. Most of the work is counseling, leading groups, designing and leading similar workshops, and training students in a 30-hour peer-counseling program. In this ministry I need the group work and counseling skills developed at Rutgers to enable me to act on my Seminary-firmed theological understanding of the imperative call to feed people when they are hungry, to tend to their wounds when they are hurt, to free them from the dehumanizing role-chains which bind them, and to be with them when they are alone.

A MINISTRY TO CAESAR

RICHARD G. DE GRAW (72B), since graduation, has been Assistant to the Executive Director of the New Jersey State Senate, Assistant to the Speaker of the Arizona House of Representatives, Special Assistant on Corrections and Criminal Justice to the President of the Arizona State Senate and, most recently, Legislative Research Analyst for the Arizona Senate Committee on Judiciary.

The political acumen of Jesus Christ has always impressed me — his ability to dodge certain questions and confuse his adversaries by answering them with further questions. But Christ also set the tone for future man, for temporal man, for political man:

"Then saith he unto them, Render unto Caesar the things which are Caesar's; and unto God the things that are God's." (Mat 22:21) "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (22:37) ". . . and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (22:39-40)

* * * * *

The people I met and the education I garnered in the M.Div./M.S.W. program have helped me provide a ministry aimed at fulfilling the second great commandment and to influence the way that the "renderings to Caesar" are distributed for the good of our neighbors. Each of my positions has been an opportunity to exert a direct influence on the redesign and redirection of our state correctional system, our Department of Health Services, our Department of Economic Security.

I was directly involved in designing and reviewing a state-wide system of Local Alcoholism Reception Centers and in designing support services (rather than jail sentences) for alcoholics. I helped design and saw created nine half-way houses to help ex-felons readjust to society. I have worked with legislators to develop a Medicaid program for our state, to expand parole services, to redesign mental health commitment procedures for the protection of patients. Recently I have been

deeply involved in effecting major program changes in services for the elderly: housing, nutrition, home health care, employment, transportation.

Now all this sounds nice, but it doesn't tell about the failures, the heartbreaks, the lost battles and the "great" programs that failed by one vote. The experience has been exceptionally rewarding, however. Seeing neighbors benefit from my 60- and 70-hour weeks during the six-month legislative session makes all the frustrations and pressures worthwhile. The fight has been grand; the recognition, warming.

During the Princeton-Rutgers training, I felt frustrated by the apparent lack of practical involvement among classmates, the seeming lack of practicality among some professors. Now, as a wizened purveyor of political reality, I realize that the attribute so lacking in society and so evident at both Princeton Seminary and Rutgers (which has made for the renown of both) is QUALITY. No matter what else happens to you, after spending four years in study at these institutions you cannot avoid being quality-oriented. You almost become a snob.

But the quality, you find, need not be flaunted; it is an inner quality which quietly and gently changes your life, a quality of concern, of compassion, of expression.

I believe the quality of *love* nurtured by professors, administrators and friends at both Princeton and Rutgers has been expressed in my work with politicians. I have been able to provide information which made them insert softness in harsh legislation, to persuade them to consider the need to "love thy neighbor," the need to feed thy neighbor.

A BETTER CHANCE

In search of moral distinction

FLOYD E. BRADY (72B) was just completing the M.Div. requirements for his M.Div./M.S.W. degree when he was invited to consider a position at Dartmouth College as Assistant Chaplain and Director of the ABC Program. He was also, four days a week, working in the Department of Mental Health in New York City, a job for which his college major in political science and Rutgers concentration in administration, combined with his pastoral training at PTS, had peculiarly fitted him. To leave this challenging, fulfilling work experience was difficult. But when Dr. Paul Rahmeier, Acting Dean of Dartmouth's Fuller Foundation, explained its function — to provide "experiential learning internships for Dartmouth undergraduates concerned with issues of conscience" — he accepted. The Foundation comprises four offices: a Chaplaincy of four, the Tucker Interns and Fellows, Outward Bound, and A Better Chance.

"Seek, I pray you, moral distinction . . . Do not expect that you will make any lasting or very strong impression on the world through intellectual power without the use of an equal amount of conscience and heart." (William Jewett Tucker, Ninth President of Dartmouth College.)



Orientation. The author presenting some of the coming summer's challenges.



Native American ABC students in a traditional dance at the Celebration Dinner.

What does a chaplain do?

The job is as varied as the institution, from sponsoring forums on the college's response to its minority communities to hunger crisis teach-ins and fasts; and always, of course, church services and counseling.

At Dartmouth, during the '60's, the focus of the Foundation's "moral and spiritual" drive had been largely external, short sighted, paternalistic — what some people characterize as the typical liberal response to problems: The failure is in "them" (William Ryan's *Blaming the Victim*). The solution, therefore, was to send "missionaries" to the ghettos, or conclude that "The Lord will somehow make a way," shallow, utterly simplistic approaches which, predictably, failed.

Yet from these failures have come such programs as A Better Chance, designed to identify talented minority youth whose potential was frustrated by environmental or social limitations. ABC, a secondary school project, improves students' chances to get into "better" colleges and prepares them to compete on a more equal basis with classmates who have enjoyed a culturally advantaged childhood.

In 1963 certain private school head-

Continued on page 14



Speakers' Table, 10-year ABC Celebration Dinner (1975), American Legion Hall, White River Junction, Vermont. (L. to R.) Former ABC student Miguel Cordona, Master of Ceremonies; Dr. John Dickey, former President, Dartmouth College; Regional Director Floyd E. Brady; Senator Norris Cotton (R., N.H.), ABC supporter and guest speaker; Mrs. Dickey.

masters searching to increase their minority enrollments discovered Dartmouth's summer program, which brought high school minority youth to campus for intensive academic work, and offered enrollment to those who successfully completed the course. The Independent School Talent Search was established, funded by several large foundations, to continue the campaign, and Dartmouth President Dickey coined the phrase A Better Chance as a name for his institution's project.

Now more than 150 private schools participate, as well as 34 public school communities. Nearly 90 percent of the students who enroll in ABC graduate and 94 percent of these go on to college. In 1971 10 percent of the freshmen class entering Ivy colleges were ABC graduates.

ABC as a compensatory educational program provides a degree of intervention, removing young people from their home communities for two to four years — which makes it controversial.

But it is very clear to the program's leaders that not only do ABC students benefit from attending the member schools; they bring with them a knowledge of urban America, a different perspective of the world and, most of them, a certain maturity, conditioned by years of urban living. This has encouraged participating headmasters to acknowledge their presence by offering programs reflecting the minority experience.

The recent national economic difficulties have, as always, been reflected in a falling off of funds available for scholarship aid and community commitment to programs helpful to the disadvantaged. ABC's greatest challenge is with the six public school communities which support in whole or in part the average budget of \$25,000 for a program of 10 to 15 students.

Staff responsibility includes investment of much time sustaining the momentum of volunteers — speaking at churches, clubs and schools and assist-

ing in the coordination of fund-raising drives and other public relations activities.

Today's student generation is markedly different from its predecessor: Its members are more grade conscious, serious, tradition oriented. The Tucker Foundation has had to adjust to this change. Continuing to provide off-campus internship options for Dartmouth students, it must also consider significant issues dealing with the quality of life for many campus groups — minorities, women, staff employees. Chapel services are offered as a forum for the discussion of issues of conscience affecting the entire college community.

The Foundation must address itself not only to the external "them" but to the internal "us," as well; must help the institution to look at itself and reflect on the type of person it prepares for the world and the quality of that preparation, both academic and moral. This is a formidable task.

ALMOST EVERYTHING

For the past three years JEFFREY L. FAUE (72B) has been Executive Director of the National Association of Social Workers-New Jersey, a position which, as the following article indicates, requires an interest and ability in almost everything — simultaneously. To this cum laude sociology graduate of Augsburg College, however, what might prove a dilemma to the ordinary person is the natural state of living. During his Seminary/Rutgers years he was for twelve months both Research Associate and Policy Analyst for the majority party in the New Jersey General Assembly, Committee Aide for the Assembly's Transportation and Public Utilities Committee, Research Consultant for New Careers Systems Institute and Research Associate to a Princeton Seminary faculty member ("Priorities of the Presbyterian Church: Race and Religion — Extension of Allport's Intrinsic-Extrinsic Religiosity Index.")

The membership of the National Association of Social Workers-New Jersey determines the policy and practice of the agency. It is my responsibility to communicate these decisions, effectively and forcefully, to the community, particularly the policy-makers of the State of New Jersey. Almost everything I have learned at one point or another comes into daily use. Policy — which may be state law, regulation, operating manual or *ad hoc* decisions — develops in myriad ways, each potentially available to NASW influence.

Primarily, the Association is con-

cerned about the provision of social services to clients. Its goals include eradication of poverty and racism. The problem is too large and too complex, obviously, for clarity of scope and definition; but these goals, defined as programs, may be stated as: health care, criminal and juvenile justice, income maintenance, social services, social work personpower, and women in social welfare. Each, in turn, has its own programs in membership services, social service standards, practice improvement and social policy intervention.

For examples: The large amount of misinformation concerning the food stamp program included such irresponsible charges as that some recipients were earning as much as \$16,000 a year. NASW testimony, derived from membership experience and discussion of relevant issues and hard facts and communicated to the New Jersey Congressional Delegation, suggested changes in the food stamp act which would ease accessibility to the stamps, reduce administrative costs and permit feeding more hungry people at a lower overall cost.

Confronted by popular and legislative rejection of a state income tax and a runaway budget, the Governor and his staff proposed a \$28 million reduction in Medicaid services. The first program unveiled was addition of a 50¢ co-payment to all prescriptions, a measure which NASW pointed out had proved ineffective when attempted in Cali-

fornia. (It actually cost the state more money and represented an undue burden on the chronically ill — the very people who could least afford the additional cost of medication. And, sooner then face the additional bookkeeping necessitated, many pharmacists simply dropped out of the California Medicaid program.) Eventually, and in spite of the evidence, New Jersey adopted the co-payment feature, but at the 25¢ level.

The Association — and I — have been even less successful on other Medicaid cuts. Because the program is funded 50-50 by the state and federal governments, New Jersey not only prolongs the cost of ill health by these cuts but also loses \$2 of care for each dollar it "saves." By moving to eliminate all health-related appliances (eyeglasses, dentures, chairs, canes, etc.) the state makes it impossible for many work-oriented recipients to hold jobs. Yet this is seen as saving money!

Working for social workers may be difficult, but it is rewarding. They are, by and large, self-less people; they work hard, care about the poor, the hungry, the aged and the imprisoned. Many of them devote hundreds of hours of volunteer time each month. It is indeed a pleasure to work with them and channel their thinking and working into public policy, in New Jersey and in the nation. I am grateful for the traditions and education of Princeton Seminary, fundamentals upon which much of my current practice is based.

M. Div. / M. S. W. ..and others ...

VENTURE

By Robert A. Butziger (62B)*



Learning to read. The illiteracy rate in two counties is 25 percent.

Now where there was not even one doctor for 14,000 folks there are three clinics, all operating with community ownership.

A similar effort happened in education. (Only 28 percent of the adults have high school educations.) Now a model for community-based educational enrichment and residential treatment has been started.

A community development corporation has been formed, as well, and people are excited that, for the first time in many years, they are actually creating the resources to solve their own problems.

The Morgan-Scott Project Council for Cooperative Christian Concerns, which has grown dramatically, now has an office in an old farmhouse in Deer Lodge. Volunteers help keep the wheels rolling. Daily we face the stark reality of poverty, seeking any alternatives — both for emergency needs and for long-term solutions. To get the job done a network of concerned people act as advocates in their own communities.

"One beggar showing another beggar where to find bread" and sharing the cup of our common resources has become the collective mission here in Tennessee.

The Family Health Worker calls.



**Mr. Butziger is Director of the Morgan-Scott Project Council for Cooperative Christian Concerns, Deer Lodge, Tennessee.*



THE REVEREND RICHARD J. COLEMAN (66B, 67M) has since December been Director of the Christian Center Soup Kitchen in Pittsfield, Massachusetts. The city has an unemployment rate of 11 percent — and a welfare law which excludes all “employable” persons. In February alone 464 people, most of them middle-aged men, took advantage of the 25-cent meals offered on weekdays from noon to 5 P.M. Sandwiches and soup are the staple fare, but spaghetti, chili, even French toast are occasionally served. So popular has the Kitchen become as a “fun place” that a couple who had been regular patrons recently came there for their wedding meal. “We baked a wedding cake for them,” says Mr. Coleman. The Christian Center also maintains a food cooperative and an emergency food shelf for families in need of groceries.

Deceased

(Continued from page 8)

LEON EDGAR SMITH

Class of 1915B
At Danville, Virginia
August 19, 1975

MILTON M. ALLISON

Class of 1917b
At Washington, Pennsylvania
September 22, 1975

LEROY Y. DILLENER

Class of 1919B
At Crozet, Virginia
June 21, 1975

RALPH B. NESBITT

Class of 1919B
At Bethesda, Maryland
November 14, 1975

ANDREW K. RULE

Class of 1919M
At Brunswick, California
December 22, 1974

ARTHUR R. ACHTEMEIER

Class of 1920M
At Monroe, Wisconsin
August 2, 1975

HARRY DAVIS FLEMING

Class of 1920B, 1921M
At Philipsburg, Pennsylvania
September 29, 1975

GERHARDUS JAMES HOLWERDA

Class of 1920M
At San Pedro, California
January 14, 1976

JOHN EDWIN SLATER

Class of 1921B, 1922M
At Lakewood, New Jersey
January 8, 1976

EDWIN KAGIN

Class of 1922M
At St. Paul, Minnesota
July 29, 1975

FRANCIS J. SCHMUCK

Class of 1922G
At Akron, Ohio
January 14, 1976

CHRISTIAN S. JESSEN

Class of 1926B
At Warwick, New York
December 7, 1975

JACOB GEORGE KOOISTRA

Class of 1926b
In Michigan
August 25, 1975

AUGUST HERMAN WESSELS

Class of 1926B
At Carlisle, Pennsylvania
October 12, 1975

JOHN HENRY GINTER

Class of 1927B
At Flemington, New Jersey
December 20, 1975

THEODORET H. BULBULIAN

Class of 1929B
In Iran
May 1975

PETER F. WALL

Class of 1929B
At Palmdale, California
May 27, 1975

W. SHERMAN SKINNER

Class of 1930B, 1931M
At Santa Fe, New Mexico
January 23, 1976

THOMAS A. DAVIS

Class of 1934B
In Illinois
October 21, 1975

JOHN JACKSON BROWN, JR.

Class of 1935G
At Rock Hill, South Carolina
March 16, 1976

S. CARSON WASSON

Class of 1935B
In Pennsylvania
March 26, 1976

STACY C. FARRIOR

Class of 1936b
In North Carolina
October 23, 1975

ERNEST CHARLES ENSLIN

Class of 1942B, 1949M
At Orange, New Jersey
January 11, 1976

ARTHUR JAMES BLYTHE

Class of 1943G
At Windsor, New York
March 23, 1975

LORENTZ D. EMERY

Class of 1945B
In South America
August 18, 1975

ROBERT H. BRAGSTAD

Class of 1948M
At St. Paul, Minnesota
June 15, 1975

ELWOOD THORNTON DYSON

Class of 1950M
At Amanda Park, Washington
October 9, 1975

RICHARD HENRY THOMAS

Class of 1955B
In Texas
December 22, 1975

E. WELLINGTON BUTTS

Class of 1966m
At Valatie, New York
May 19, 1972

THEODORE E. WHITACRE

Class of 1968G
At Woodbridge, Virginia
July 29, 1975

JAMES FREDERICK CAMP

At Rensselaer, New York
December 23, 1975

CLASS NOTES

1916

FREDERICK K. VOGT (M) has been honored by the government of the Federal Republic of Germany for his work in aiding the German people after World War II.

1922

P. LEE PALMORE, SR., (B) at 80 is still active in volunteer church work and able to pull his golf cart around 18 holes.

1923

FREDERICK H. DAWSON (b), who retired in 1961, has been kept busy serving 14 Presbyterian churches in New Mexico, Kansas, Arizona, Arkansas and Oklahoma. In Santa Fe he is active in work with senior citizens and has established a workshop for repairing the furnishings and other accessories of the First Presbyterian Church.

1926

DAVIS W. ROBERTS (M), who was awarded a Doctor of Divinity degree by Austin College in 1941, is pastor emeritus of Westminster Presbyterian Church, Beaumont, Texas, where he was installed in 1937.

1927

BERNARD M. CHRISTENSEN'S (B, M) book "The Inward Pilgrimage" was published by Augsburg in March.

On December 1, 1975, **EDWARD H. JONES (B)** became minister of visitation for the Menlo Park, California, Presbyterian Church.

Since retiring in 1974 as pastor of The Dallas Independent Presbyterian Church, which he organized in 1965, **JOHN H. McCOMB (B)** has done some speaking at Bible Conferences. His first wife having died in 1968, he married Dr. Ruth Paulson in 1973. Dr. Paulson was the widow of **ERIC E. PAULSON (28B)**.

Last February **D. KIRKLAND WEST (B)** conducted a preaching mission in India and Nepal at the invitation of the Bishop of North India Church at Nagpur.

1929

HORACE C. LUKENS (b) became pastor emeritus of the Vienna, Virginia, Presbyterian Church on June 1, 1975.

1931

In September **F. ELWOOD PERKINS (B)**, chairman of the Bicentennial Committee of the Southern New Jersey Methodist Conference and assistant minister of Haddonfield United Methodist Church, will host a Reformation tour of Europe.

ARTHUR M. ROMIG (B), now semi-retired, is assistant pastor of the Broad Street Presbyterian Church, Columbus, Ohio.

1932

Retired for the past 12 years, **PERCY E. W. CLARK (B)** now lives in Asbury Park, New Jersey. He and his wife have joined the New Jersey Foster Grandparent Program and work with retarded and handicapped children in Monmouth County.

ALBERT GAILLARD (G) retired July 1, 1975.

HUGH J. SINCLAIR (b) has left his ministry at the East Dallas, Texas, Christian Church and lives in Deerfield, Missouri.

1933

JAMES H. LASTER (B) is interim pastor of Salem Presbyterian Church on the

Washington College Academy campus, Tennessee.

WILLIAM O. MAYER, JR., (B), a lieutenant colonel in the Army, has been honorably retired from the ministry.

Since retiring from the ministry last October **THOMAS A. McGREGOR (B)** has been living in Florida.

JOHN H. P. STROME (B) is assisting at the Schock Presbyterian Home, Mount Joy, Pennsylvania.

1934

THOMAS C. CANNON (B, 35M) retired last July after serving 22½ years as pastor of the St. Charles, Missouri, Presbyterian Church, and is now working as part-time assistant to the pastor of the Kirkwood, Missouri, Presbyterian Church.

WILLIAM J. FRAZER (B, 47M), who was honorably retired in 1969 from Moosic, Pennsylvania, has been engaged as part-time minister of visitation by the Church of Christ Uniting, Kingston, Pennsylvania.

GERALD J. HUENINK (B) received the Distinguished Service Award for 1976 from the Council of Churches of the City of New York.

1935

Because of his wife's illness, **MOORE G. BELL (M)** was honorably retired on August 31, 1975, and his membership was transferred from Niobrara to Boulder Presbytery. He attends the First United Presbyterian Church, LaSalle, Colorado, where he was pastor from 1952 to 1958.

In May 1974 **RONALD B. BROOK (B, 38M)** was made "Knight of the National Order of Valour" for 35 years of service to the United Republic of Cameroun, by President Ahidjo.

Since his retirement in August **JAMES G. GLENN (B)** and his wife, June, have been living in Bristol Village, Waverly, Ohio.

FRANK L. HUTCHISON (b), who retired in June 1975, lives in Mesa, Arizona.

JOHN W. PRESSLY (B) serves as interim minister at the First Presbyterian Church of Las Vegas, Nevada.

1936

E. OTTO DeCAMP (B, 46M) will retire in July from the Program Agency, which he had served since 1937.

W. DAVIDSON McDOWELL (B) has terminated his responsibilities at Ladue Chapel, St. Louis, Missouri, where he was co-pastor. He has accepted a call from the Tokyo Union Church, Japan,

beginning July 1st, for a four-year term.

WILLIAM T. P. RAMBO (B) has been re-elected executive presbyter of Long Island Presbytery.

F. RICHARD WILLIAMS (B) is Assistant to the Chairman of the President's Council on Aging in Washington, D.C.

1937

WILLIAM S. ACKERMAN (B), who has been pastor of The Presbyterian Church of Livingston, New Jersey, for the past 25 years, was honored last September at the church's 25th anniversary.

The First Presbyterian Church of Santa Barbara, California, of which **LAWRENCE E. FISHER (B)** is pastor, finally liquidated the debt on their \$2 million buildings on December 1, 1975.

WILLIAM D. GLENN (B) retired December 31, 1975. He moved to Bristol Village, Waverly, Ohio, in May 1976.

MICHAEL P. TESTA (B) made an extensive visit to Mozambique as the newly appointed World Council of Church's consultant to The Christian Council and the People's Republic of Mozambique.

G. AUBREY YOUNG (B) is Director of the Job Service Division, Equal Employment Opportunity, of the Wisconsin State Government.

1938

BENJAMIN F. FERGUSON (B), after serving the Antioch Presbyterian Church in Red Springs, North Carolina for 14 years, retired in April 1975. He was honored with an all-day event which included 300 friends and clergymen.

LLOYD S. HINDMAN (B) resigned last November from his work as associate pastor of the First United Presbyterian Church of Fort Collins, Colorado, and became the interim pastor of the First United Presbyterian Church of Akron, Colorado.

DONALD B. MACKAY (B) retired last August and is living in Nova Scotia.

1939

In 1975 **J. RUSSELL BUTCHER (B)** led the First Presbyterian Church of Hagerstown, Maryland, in observing its centennial. Dr. James I. McCord was a guest preacher.

Last October **LOUIS E. CAMPBELL (B)** completed a 25-year pastorate at the First Presbyterian Church of Delaware, Ohio, and was honorably retired as pastor emeritus.

In June **ALEXANDER CHRISTIE (B)** moved to Atlanta, Georgia, after a brief stay in Princeton. Since leaving the Philippines in March the Christies had

visited more than 60 churches in the Sierra Mission area of the Synod of the Pacific.

1940

WILLIAM S. STODDARD'S (B) first book, "Pebbles of Truth," was published last June by David C. Cook.

1941

WILLIAM M. HUNTER (B) as "Father Willy" has for the past 12 years published weekly letters in *Our Church Times*. He is also author of a book, "God and You — a Faith to Live by," published by Fleming Revell. When the local chapter of the Veterans of Foreign Wars presented him with a plaque for outstanding service to the community (Highland Falls, New York), it marked the first time a clergyman has been so honored in the 18 years the award has been made. Chaplain of the Highland Falls Auxiliary Police, he has been chairman and secretary of the town's Human Rights Commission and helped establish the Highlanders Senior Citizens Club.

Eleanor, wife of **PAUL W. JOHNSTON (B)**, died November 10, 1975. Paul is pastor of the Worthington, Ohio, Presbyterian Church.

Last January **MARK L. KOEHLER (M)** became Associate Executive of the Synod of the Southwest and Director of the Southwest Mission Foundation.

REGINALD W. McINROY (B) was installed at Bethel United Presbyterian Church, Williamsport, Pennsylvania, in September 1974.

HERBERT C. TWEEDIE (M) and his wife, Marjie, attended the American Summer Institute at St. Andrews, Scotland, last July.

1942

JOHN F. JANSEN'S (B, 45D) AD 1974 Bible Studies paperback, "Biblical Images: Windows to God's Way in Our World," was published by Hawthorn Press last April.

JAMES F. MOORE (B) is the stated clerk for Boise Presbytery.

ROY H. SHOAF (B) is a part-time Chaplain of the Ohio Presbyterian Home, Park Vista, in Youngstown, Ohio.

DAVID B. WOODWARD (B) is senior pastor of the Friendship Presbyterian Church in Taipei, Taiwan.

1943

ARTHUR J. GIBSON (B) is a lay reader and a member of the vestry of St. James Church, Newport, Delaware.

GEORGE F. MACE (B) received a D.

Min. degree from McCormick Theological Seminary in June 1975.

Early in 1976, after 28 years in India, **GORDON M. RUFF (B)** transferred to Kathmandu as Executive Secretary of the United Mission to Nepal.

FREDERICK G. (B) and **ISABELL Q. (69e) TINLEY** have been studying at Seminario Biblico Latinoamericano in Costa Rica and plan to remain there to continue their work with Latin American Evangelical Commission on Christian Education. Fred is a candidate for a Licenciatura in Christian Education.

1944

ALFRED H. DAVIES (B) has been elected to the board of directors of the A. G. Schoonmaker Company, Inc., Sausalito, California, suppliers of large diesel electric generating units.

FLOYD E. GRADY (B, 48M) is on furlough from Brazil until July. Besides doing D. Min. work at Louisville Seminary, he is a member of the Board and Executive Committee of the Program Agency, UPUSA.

JOHN M. HUMPHREYS (B) received a D. Min. from San Francisco Seminary in June 1975. His dissertation/project was "The Selection and Training of Field Supervisors in Theological Education."

The United Presbyterian Church of Wyalusing, Pennsylvania, recently honored **NORMAN A. ROBINSON (B)** on his 25th anniversary as its pastor.

GEORGE T. WRIGHT (B) has been pastor of the First Presbyterian Church of Artesia, New Mexico, for nine years.

1945

REUBEN T. ALLEN, JR., (B) became pastor of the First Presbyterian of Bainbridge, Georgia, on December 1, 1975.

Trinity Church, Topeka, Kansas, elected **WENDLING HASTINGS (B)** pastor emeritus when he retired as pastor in June 1974. Wendling is listed in the "Dictionary of International Biography" and Marquis' "Who's Who in Religion."

ONESIMUS J. RUNDUS (B), pastor of Inverness Presbyterian Church (Baltimore, Maryland) is also an affiliate Evangelist of the Presbyterian Evangelistic Fellowship.

Because of ill health **HERBERT S. SCHROEDER (B)** will retire from the Chapel by the Sea at Fort Myers Beach, Florida, in June.

1946

CARL E. BLANFORD (B) received a Th. M. from Fuller Seminary in June 1975. His thesis, "Chinese Churches in

Thailand," was published last December. The Blanford's have returned to Thailand for another four-year appointment.

GRADEN J. GROBE (B) is stated supply at Pike Lake Presbyterian Church, Duluth, Minnesota.

B. HOYT EVANS (B) is the 1975-76 Secretary of the General Executive Board, PCUS.

HAROLD L. MYERS, JR., (B) and his wife are the proud grandparents of twins (a boy and a girl), the children of their daughter and son-in-law.

1947

THOMAS W. BRIAN (H) is listed in "Who's Who in Indian Relics," Book No. 4, which lists people who deal in Indian artifacts and includes photographs and descriptions.

CHARLES E. OLEWINE (B), in addition to his pastorate, has been a member of the faculty of Hanna Bible Institute Evangelical School since 1973.

RAMON RUIZ-VALERA (M) has retired as missionary moderator of the Spanish Presbyterian Church of Paterson, New Jersey.

1948

THOMAS A. JENKINS (M) is stated clerk for the Synod of Piedmont.

C. BENTON KLINE, JR., (B, 49M) has resigned as President of Columbia Theological Seminary and has returned to teaching (systematic theology) on the faculty of the same institution.

PAUL W. REIGNER (M) has been pastor of the Cape Carteret, North Carolina, Presbyterian Church since October 1, 1975.

E. CHARLES SMITH (B), after completing a two-year tour of active duty with the Office of the Chief of Army Chaplains, was appointed Chaplain and Director of Admissions at Staunton Military Academy.

1949

JAMES L. GETAZ, JR., (B), who took one unit of CPE at Delaware State Hospital, is taking a second unit at Ancora Psychiatric (N.J. State) Hospital.

Last June **SHIRLEY HARRIS HAMME (E)** and her husband visited the Spanish Presbyterian Church in Dixon, New Mexico, where she worked as a seminary student in 1948.

Last August **JOHN F. HEALEY (B, 56M)** became pastor of the Etowah, North Carolina, Presbyterian Church. His wife, Kay, is glad to be near her sister, whose husband is **B. HOYT EVANS (46B)**.

JOHN H. HOUDSHEL (B) was happy to be on campus again last October for the seminar on Prayer For All Times.

In June 1975 **AUGUST J. KLING (B, 50M)** was elected moderator of the Synod of the South.

JOSEPH E. KROPFF (B) is discovering a new model for ministry for inner city churches. Correspondence from interested pastors is invited.

ERNEST NORQUIST'S (B) son, John, is in the Wisconsin state legislature representing the 8th Legislative District.

CLYDE F. STRAUB (E), who has retired and lives in Boerne, Texas, is visitation pastor for Faith Lutheran Church, San Antonio.

1950

DANIEL B. EVELAND (B) has been appointed Vice-chairman for Religious Emphasis in the Pennsylvania Department of the American Legion. He is permanent clerk for Huntingdon Presbytery and serves on the National Mission and Evangelism Committees. He is also in the Quarterback Club for Penn State and in the Booster Club for Little Lions.

RICHARD A. LOGAN (B) is Director of the Training Center for the Handicapped (a facility for the mentally retarded) in Pasadena.

JOHN H. McAVANY (M), who retired from the Canadian Armed Forces after 23 years as Chaplain, is now at Avondale United Church, Canada.

DUNCAN D. STEWART (B) is listed in the 1975-76 volume of "Who's Who in Government," having served as Executive Director of the Armed Forces Chaplains' Board.

D. BRIAN THOMPSON (M) is minister of the linked charges of Edderton and Tain, Scotland.

JAMES C. UPSHAW (B) has completed 16 years as pastor of Christ Presbyterian Church, Terra Linda, California. He is a candidate for the Doctor of Ministry degree at San Francisco Theological Seminary.

1952

CHARLES A. DAROCY (B) is recording clerk for the Detroit Presbytery.

THOMAS C. JACKSON (B) became Interim President of The College of Ganado, Arizona, on November 1, 1975.

HERSHEY JULIEN (B) has retired as Assistant to the Vice-President for Academic Affairs, University of New Mexico, and is living in Paso Robles, California.

CLINTON E. KINNEY (B), who was pastor of Northview United Presbyterian Church, became co-pastor of Christ Church, Columbus, Ohio, when Northview united with Kohr Memorial United Presbyterian Church.

DONALD R. LUNDQUIST (B, 61M) is pastor of Fridley Covenant Church, Minnesota, while on a five-year leave from missionary work in Zaire.

KELMORE W. SPENCER (B), who has completed his fourth five-year term of work in Korea, is now a full-time missionary associate in the Korea Audio-Visual Commission of the Korean National Council of Churches.

FREDERICK D. SUNDLOFF (B) has been called to the pastorate of Palmdale United Presbyterian Church, Melbourne, Florida.

GORDON P. WILES (G) is interim pastor of Dunns Corners Community Presbyterian Church, Rhode Island.

1953

WALLACE EDMUND CARVER (B) has been called as pastor of the Second Presbyterian Church of Knoxville, Tennessee.

ROLAND M. FRYE (b), Professor of English at the University of Pennsylvania, was recently elected a member of the American Philosophical Society.

AARON E. GAST (B) has been elected President of the Philadelphia Presbyterian Foundation. He has also been named General Chairperson of The Greater Germantown Alliance.

The Snow Hill Rotary Club presented **J. RAYMOND HOLSEY (B)** with the Rotary Four Way Test Award in recognition of his community service. Ray and June celebrated their 30th wedding anniversary last August.

GEORGE S. (B, 68M) and **CHERYL (ROBB) (50e) KNIERIEMEN, JR.**, attended the 1975 American Summer Institute of Theology in St. Andrews, Scotland.

MAXWELL R. ROBINSON (G), now retired, is writing and translating almost full time for the Hindi Theological Literature Committee in North India.

1954

BETTY L. GREEK (E) received an M.A. in Library and Information Services from the University of Toledo in 1974 and is the librarian of the Edgerton, Ohio, High School. She also owns and manages the Guatemalan Shop in Bryan, Ohio, which deals in hand-woven articles of the Maya Indians, and has had articles published in the *Toledo Blade*, the *Columbus Dispatch*, and various religious periodicals.

JAMES P. MOON (B) is a caseworker for the Delaware County (Pennsylvania) Board of Assistance. He demitted the ministry in 1972.

ROBERT M. SNABLE, (b), reassigned from Spain to Dover Air Force Base, is stationed near the United Presbyterian Church where **BOB McKIM (53B)** is pastor.

ALAN H. SWAN (B) received a Doctor of Ministry degree from San Francisco Theological Seminary in June 1975.

1955

E. FAY BENNETT (M) and his wife, Jean, are teaching at the Bible Institute and the University of Sonora in Mexico.

RICHARD ALLEN BODY (B) is listed in the first edition of "Who's Who in Religion." He has also been selected for inclusion in the 1976-77 edition of the "Dictionary of International Biography," to be published in October.

On January 1 **ROBERT J. GILLESPIE, III (b)** became co-ordinator of Congregational Life and Renewal for the Golden Gate Mission Unit, Synod of the Pacific.

STEPHEN T. MOON (M) and **TIMOTHY I. MOON (56M)**, both of whom have taught at Hankuk Theological Seminary in Seoul, Korea, have been arrested in the current political crisis and are imprisoned.

LEWIS S. MUDGE (B) is Academic Dean and Professor of Theology at McCormick Theological Seminary.

1956

On July 1, 1975, **GUNTRAM G. BISCHOFF (B, 65D)** became Chairman of the Department of Religion of Western Michigan University.

RONALD E. FELTY (B) opened his own investment advisory office in April 1975 in downtown Indianapolis. He is also involved with adult education at the John Knox Presbyterian Church, Indianapolis.

JUNE GILSTAD (B) received a Ph.D. in Education from Indiana University in 1974. She taught at the University of Calgary in 1974-75.

BETTY A. KURTZ HAMILTON (e) is enrolled in the M.Div. program at San Francisco Theological Seminary.

GILBERT L. JOHNSTON (B) is associate professor of Asian Studies and Religion at Eckerd College.

C. DAVIS ROBINSON (M) has accepted a call to the Riverside United Presbyterian Church of Buffalo. He was installed by the Presbytery of Western New York on March 14.

JOE DAVID RUFFIN (B) has resigned as pastor of the Duncanville Presbyterian Church, Texas, and is a supply preacher and teacher.

Since September 1, 1975, **ROBERT M. TAYLOR (B)** has been pastor of Rose-dale Gardens United Presbyterian Church, Livonia, Michigan.

KIRK A. HUDSON (B), who received an honorary Doctor of Letters degree from Grove City College in May 1975, became pastor of Memorial Presbyterian Church, Midland, Michigan, last January.

RICHARD A. MORLEDGE (B) has been elected the 1976 moderator of Pittsburgh Presbytery.

CLARENCE L. REASER (B, 65M) Chief of Curricula at the U.S. Army Chaplain School in Staten Island, New York, has helped set up a Th.M. degree program at PTS for members of the Chaplain Advance Course.

DANIEL W. REID (B), still chairman of the Philadelphia Presbytery Interpretation and Stewardship Committee, has produced an interpretive slide set, "Together in Mission," which describes the work of the Presbytery.

TERRY TICE (B, 61D) has been named chairman of the University of Michigan's new University Values Program, a program of study, research and action involving all parts of the institution and the surrounding community.

1958

On June 1, 1975, **JOHN N. BARTHOLOMEW (B, 71D)** became Dean of Lindenwood Evening College, St. Charles, Missouri. He continues as an associate professor and chairman of the Department of Sociology.

F. DALE BRUNER (B) has been associate professor of religion at Whitworth College since September 1975.

R. MARK COONRADT (B) received the Phoebe Apperson Hearst Medallion, a most distinguished award given to citizens of California's Bay Area for outstanding service.

J. WILLIAM GILES (B) has been elected 1976 moderator of the Presbytery of Chicago.

LLOYD HILER (B) is practicing surgery in Sardis, Mississippi.

JEANNE AUDREY POWERS (b) has been elected chairperson of the Commission on Faith and Order of the National Council of Churches of Christ, U.S.A., for its 1976-78 triennium. She is also one of 23 Methodist delegates to the World Council of Churches Assembly in Nairobi.

RICHARD G. THOMPSON (B, 73M) was elected Councilman for the town of Goshen, New York, in last November's election.

1959

B. PRESTON BOGIA (B), who was appointed Director of Chaplaincy Services at Topeka State Hospital, Kansas, last January, is also responsible for its programs of Clinical Pastoral Education.

JOHN M. ROBERTSON'S book, "Here I Am God; Where Are You? — Prayers and Promises for Hospital Patients," has been published by Tyndale House.

JOSEPH J. THOMPSON (B) is enrolled in the Th.M. program at PTS.

1960

ALDEN S. BARROWS (b) is with the headquarters of the West Indies Mission, Inc., Coral Gables, Florida.

RICHARD M. BUSH (B) received the Doctor of Ministry degree from Fuller Seminary in June 1975.

ROBERT I. DOOM (M) has been called as pastor of the First Presbyterian Church of St. Genevieve, Missouri. His book, "Faith That Matters," was recently published.

JOHN H. HAYES (B, 64D) had two books published last January: "Understanding the Psalms" (Judson Press) and "Son of God To Superstar: Twentieth-Century Interpretations of Jesus" (Abingdon Press). At present he is visiting professor of Old Testament at Candler School of Theology and at the Interdenominational Theological Center in Atlanta.

From January to August 1975, while on sabbatical leave from Rhode Island College, **P. WILLIAM HUTCHINSON (B)** spent six months in Kenya and visited Tanzania, England and Ireland.

RICHARD E. NYGREN (B), who was moderator of Genesee Valley Presbytery, is moderator-elect of Western New York Presbytery.

STANLEY D. WALTERS (M) has been named a Fellow of the National Humanities Institute, Yale University, for 1976-77.

1961

In January **GEORGE ABERLE (B)** became moderator of the Presbytery of the Cascades.

ROLF AHLERS (B) is a Reynolds Professor of Philosophy and Religion and Chairman of the Philosophy Department of Russell Sage College.

GEORGE C. KANDLE (B), who does pastoral counseling with The Founda-

tion For Religion and Mental Health, recently became Director of its Division for Transactional Analysis and Gestalt Therapy Training.

G. DANIEL McCALL (M) became pastor of Reid Memorial Presbyterian Church, Augusta, Georgia, last December.

GARNETT PHIBBS (G) is an instructor of an adult education course for divorced or widowed parents at the University of Toledo.

GRAYDON F. SNYDER (D) was named Dean of Bethany Theological Seminary on November 2, 1975.

JOHN W. WILDER (M) has been on furlough in Massachusetts (from Pakistan) for the past 12 months.

1962

ROBERT M. ADAMS (B) is Chairman of the Philosophy Department at U.C.L.A.

WILLIAM L. EICHELBERGER (B, 53M) has been appointed a commissioner of the Kentucky Commission on Human Rights.

KNUT M. ENGER (D) is working in a mental hospital twenty miles from Oslo, Norway.

RICHARD H. LEON (B) has been called to the pastorate of the First Presbyterian Church of Spokane.

1963

MELVIN A. CASSADY'S (U) new assignment is developing a human relations and counselor training program with the Church of North India. He works, initially, through the Kolhapur Diocesan Council of the Church of North India.



THOMAS E. DUGGAN (M) is pastor of The American Protestant Church of The Hague, Netherlands, and **CLIFFORD C. CAIN, JR., (75B)** is its youth pastor. [See cut.]

HEWON HAN (b) has been associate pastor of the First United Presbyterian Church of Urbana, Illinois, since last September.



JOHN R. KILLINGER, JR.'s (D) new book, "The 11 O'Clock News and Other Experimental Sermons," was published by Abingdon Press last November.

STUART G. LEYDEN (M) received a Ph.D. from Temple University last summer.

JACK M. MAXWELL (B, 69D) became President of Austin Presbyterian Theological Seminary in February. He is also professor of Homiletics and Liturgics.

FREDERIC T. WALLS (B), who is the Houston Urban University pastor and Chairman of the Department of Religious Activities at the University of Houston, has been named an Underwood Fellow by the Danforth Foundation. He plans to study Spanish in Mexico, and personal and community development in the United States.

1964

GEORGINE G. CALDWELL (E) returned to Canada in June for a furlough and a year of study.

W. HARVEY JENKINS, JR., (B) received an M.A. in pastoral care from Stamford University in 1974, and his certification in ACPE the same year.

ROBERT L. SULLIVAN (B, 68M) will travel to England this summer for a July-August pulpit exchange with Dr. Stephen Orchard. He and the family will camp on the continent in August.

JOSEPH TROUTMAN (E) is listed in the 1975-76 "Who's Who in Religion in America."

1965

RAMCHANDRA BHANDARE (M) was a missionary to the Synod of Alaska-Northwest from September to December 1975.

J. HAROLD ELLENS (M) was promoted to Colonel in the U.S. Army Reserve Chaplaincy last December.

PAUL C. EVANS (B) played a lead role in a community theater production of "Cat On A Hot Tin Roof."

ROBERT E. LARSON, JR., (B) took a month long tour of South America and Africa on behalf of Life Line International, an association of telephone crisis intervention ministries.

JERROLD D. PAUL (B, 68M) is Clinical Director of the Niagara Institute of Behavioral Science in Williamsville, New York.

DOROTHY W. PAYNE (E) is assistant pastor of the White Plains, New York, Presbyterian Church for a one-year term, starting last January. She also works with the New Berith, a Ministry with Single Women project.

ROBERT TEICHENBACH (b) is a Test Development Supervisor for the Division of Examinations of the New Jersey Department of Civil Service.

DAVID B. RIDDLE (B) will be director of Bethel Presbytery's Saluda Center in The First Church of Rock Hill, South Carolina, while continuing to serve his present pastorates near Richburg.

DOROTHY J. SPECHT (B) was installed as associate pastor of the Presbyterian Church of Livingston, New Jersey, on August 10, 1975.

DENNIS L. TARR (B), who has served as assistant to four consecutive Temple University academic vice-presidents, has been given the full responsibility of directing operations at Temple University Center City.

STEPHEN R. WEISZ (B) and his wife have been appointed fraternal workers to serve in Japan.

1966

Effective June 1 **JOHNE E. ALSUP (B)** has been appointed assistant professor at Austin Presbyterian Theological Seminary, where he has been a visiting professor for the past year.

ROBERT W. DENT (B) has accepted a call to the First Presbyterian Church of Monroe, New York.

RICHARD C. DETWEILER (B, 67M) has been elected Interim Dean of Eastern Mennonite Seminary, Harrisonburg,

Virginia.

ROBERT A. FESMIRE (b), who earned his J.D. from the University of San Francisco, is studying for the California bar examinations.

LYLE E. ROSSING (M), a graduate of Augustana College, was guest preacher for his alma mater's homecoming service.

STEPHEN D. SIBSON (B) is assistant pastor of the Huguenot Memorial Church in Pelham, New York.

1967

SOMEN DAS (M) is in the third year of work on his Ph.D. in Christian Social Ethics in Boston.

ROSS H. GOOCH (E) is minister of Christian Education at the Kirk In The Hills Presbyterian Church, Bloomfield Hills, Michigan, where **JAMES F. ANDERSON (57B)** is pastor. **JAMES E. LODER (57B)** preached at his installation.

KENT I. GROFF (B), who continues to chair the Christian Education Committee of Carlisle Presbytery, works with a local case study and theological "Colloquy" group. **FREDRIKA (66E)** directs a well baby clinic and teaches part time on the Mount Alto campus of Penn State University.

JOSEPH H. HADLEY (B, 70M) spent three weeks in El Carmen, Ecuador, as Director of Youth Partnership in Mission with 21 senior high students from the Synod of Trinity.

In addition to being a full editor of *The Emissary*, a monthly magazine published at Sunrise Ranch, Loveland, Colorado, **JERRY KVASNICKA (B)** is producer-director of a weekly radio program, "Earth Tones."

JAMES E. LAYMAN (E) became associate pastor of the Westminster Presbyterian Church in Decatur, Illinois, on January first.

NOAH S. MARTIN'S (M) new book, "Beyond Renewal," was recently published by Herald Press.

JOHN L. SHRIVER (B), pastor of Trinity Presbyterian Church, San Carlos, California, was presented the Whitworth College Northern California Alumnus of the Year Award at the annual Bay Area Banquet.

DOUGLAS H. SPRENKLE (B), who received a Ph.D. from the University of Minnesota last June, is an associate professor in Purdue University's doctoral program in Marriage and Family Counseling.

THEODORE S. VOELKER (B, 69M) has been pastor of the First Presbyterian Church of Throgg's Neck and The

Fourth Presbyterian Church, Bronx, since September 1, 1974.

1968

ROBERT W. BRANIN, JR., (B) has established an ambulance service for Brighton, Illinois. He has taken Emergency Medical Technician training and is registered nationally and by the State of Illinois. He has also been commissioned as police chaplain in Brighton.

HARRY E. CAPPS (B) has been called as pastor of the Cass City, Michigan, Presbyterian Church.

DAMON D. HICKEY (B), who received an M.S. in Library Science at the University of North Carolina, Chapel Hill, in May 1975, is now assistant library director at Guilford College.

H. DONALD MAIRS (B) has been called as pastor of The Thompson Memorial Presbyterian Church, New Hope, Pennsylvania.

J. DUSTIN NICHOLS (B) graduated with a certificate in pastoral counseling from the Institutes of Religion and Health last June. He was awarded the Institutes' Dana Teaching Fellowship for 1975-76.

JOHN M. NOAH (B, 69M) became pastor of the Third United Presbyterian Church of Altoona, Pennsylvania, last September.

HALK JIM RAH (M, 75D) has been promoted to full professor at Chung-Ang Theological Seminary, Seoul, Korea.

After six years as Principal of St. Columba College at the University of Western Australia, **DAVID A. ROBINSON (M)** plans to return to Princeton early next year for a long service leave.

TOM WITZEL (B) has accepted a call to the First Congregational Church of Chester, New Jersey, after seven years at the Plain Congregational Church in Bowling Green, Ohio.

WILLIAM B. LeMOSY (B) is writing curriculum material for children.

Chaplain **HARRY MacCALL (M)** completed his assignment in Fleet Religious Support Activity in January, then moved to the USS John F. Kennedy (CV-67).

THEODORE R. NAFFZIGER (B) is a credit analyst with the Philadelphia National Bank.

ROBERT M. PATERSON (M) moved from New Zealand to Indonesia, where he is lecturing in Biblical studies at Sekolah Tinggi Theologia.

LOIS GRINSTEAD PATTON (e) received an M.S. in Adult Education at Indiana University in 1974.

KONIKKARA A. PAULSON (M) completed the Ph.D. program at the Gradu-

ate Theological University in Berkeley and returned to India last December to take responsibility of the Diocese of India. His address is: Metropolitan's Palace, Trichur — 680001, Kerala, India.

MAC C. WELLS (B, 70M) is minister of administration at the Second Presbyterian Church of Indianapolis, where **DICK ARMSTRONG (58B)** is pastor.

1970

EUGENE W. BEUTEL (M, 75P) is a member of the Association of Theological Schools Task Force on standardizing Doctor of Ministry program requirements.

DONALD J. EACK (M) received a D.Min. from Chicago Theological Seminary last September.

WILLIAM N. KIGHT (B) has been called as pastor of the Union Presbyterian Church in Carney's Point, New Jersey.

JACK D. LAYENDECKER (B) became pastor of the First Presbyterian Church of North Little Rock, Arkansas, last August.

WAYNE W. MOURITZEN (M) received a Doctor of Ministry degree from Louisville Presbyterian Theological Seminary last June.

HAROLD E. REED (E) became personnel secretary for the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, in May 1975. He had been Mennonite Missions administrator in Somalia since 1961.

A series of articles by **KENT L. SMITH (B)** has been published in *Strategy* magazine.

GERALD T. STONE (B) has been called to the pastorate of the Faith United Church of Christ in Byran, Texas. He received a D.Min. from Drew Theological School in May 1975.

DUANE UDD (b) is a social worker with Hanover Welfare Services, Melbourne, Australia.

CHARLES M. WEBSTER (B) is associate pastor at St. Paul's Presbyterian Church, Livonia, Michigan.

GABRE MEDHIN G. YOHANNES (M) was consecrated a Bishop of the Ethiopian Orthodox Church on September 28, 1975. He assumed the new name Abba Paulos.

J. DONALD ZEITER (M) has been called as pastor of Lincoln Park Community United Methodist Church in Reading, Pennsylvania.

1971

CAROL E. ATWOOD-LYON (B) is minister of the First Congregational Church of Berlin Corner, Vermont.

GEORGE A. AULT, JR., (M) has accepted a call as pastor of Zion United Church of Christ, Mt. Clemens, Michigan.

DAVID C. BLOOM (M) is associate minister of the University Baptist Church, Seattle, Washington.

On January 1, 1976, **L. RICHARD BRADLEY (M)** became pastor of the University Lutheran Chapel at Ohio State University.

GEORGE BROWN, JR., (M) was appointed lecturer in Christian Education at Western Theological Seminary for the winter/spring 1975-76 term.

JOHN C. CARR (M) is Executive Director of the Pastoral Institute of Edmonton, Canada. He is completing his Ph.D. dissertation.

BETTY LOOMER (B) teaches first grade in the Lewistown, Pennsylvania, public school.

DEXTER McNAMARA (B) has been assistant pastor of Wellshire Presbyterian Church, Denver, Colorado, since last October.

JOHN McVEIGH (B) was installed to the joint pastorate of Carnone and Convoy Presbyterian Church, Ireland, last September. His predecessor, **TOM V. CRAIG (60B)**, was called to the pastorate of Ballysillan Presbyterian Church, Belfast.

TAPIO A. SARANEVA (M) is assistant to the President of the Lutheran World Federation in Finland, part of the World Council of Churches.

JOHN W. YATES, II, (B) has been minister to young families at St. Stephens Episcopal Church, Sewickley, Pennsylvania, since July 1975.

JOHN WILLIAM ZEHRING'S (M) new book "Get Your Career In Gear: How to Choose or Change Your Lifework," has been published by Victor Books with a foreword by Senator Mark O. Hatfield. John has also had published articles in *Christian Herald*, *The Upper Room* and *The Journal of College Placement*.

1972

PAUL BRADSHAW (B) has been appointed by the Governor of Virginia to his Advisory Board on Youth Services. He received one of eight National Distinguished Service Awards presented by the National Association of Youth Service Associations.

CAROLE ZIPPI BRENNAN (B) is teaching philosophy at Allegheny Community College.

The Synod Mission Council has called **JON T. CHAPMAN (B)** as its first Associate Executive for Racial and Ethnic Concerns — Spiritual Life and

Discipleship. He started work last November in Syracuse, New York.

JOHN K. (B) and **LINDA (71B) JABERG** are pastor and associate pastor respectively of the First Presbyterian Church of Safety Harbor, Florida.

LAURA JERVIS (E, 75B) was ordained by the Presbytery of New York on November 16, 1975.

THOMAS E. OTTE (B), a chaplain at Hartford Hospital, Connecticut, was certified as an Acting Supervisor by A.C.P.E. last September.

THOMAS R. TAGGART (B) is a student activities advisor at the University of Washington in Seattle.

GLENN D. WEAVER (B) has been assistant professor in the Department of Psychology of Calvin College, Michigan, since last September.

1973

ELIZABETH C. STONE BARRON (B) is full-time interim pastor at Calvary Baptist Church, Des Moines, Iowa.

On January 1, 1976, **ROBERT G. BAYLEY (B)** became pastor of The First United Presbyterian Church of Altoona, Pennsylvania.

JOHN V. CARLSON (B) has been pastor of the Hyattsville, Maryland, Presbyterian Church since March 1975.

RONALD E. DOWELL (B) is a hospital chaplain at the Mission Bay Hospital in San Diego after a year's work for the master's degree in pastoral psychology at San Francisco Seminary.

NYMPHAS RAGUEL EDWARDS (E, 75M) is superintendent minister in charge of the Methodist circuit of churches in the Turks and Caicos Islands, British West Indies.

ROY D. FAUTH (B, 75M) is associate pastor of Allison United Methodist Church, Carlisle, Pennsylvania.

GREGORY C. GIBSON (B) is a full-time student at the University of Dayton School of Law.

As Director of Career Workshops, Inc., Chapel Hill, North Carolina, **DANIEL GRANDSTAFF (B)** is a counselor and consultant in career planning and development.

ALEXANDER E. HANSEN (B) is a teacher at the Webb School, a private secondary school in Claremont, California. He will be chaplain, teach mathematics and English, coach wrestling and supervise the sailing program.

The First Presbyterian Church of St. Mary's, Ohio, where **OLIVE DURHAM HAYNES (B)** is pastor, was selected as a UPUSA model church for small congregations.

WILLIAM E. INGRAM (B), who is assistant to the pastor of the Presbyterian Church of the Roses, California, also drives a bus for the Municipal Railway of San Francisco.

JOHN T. MASTERSON, JR., (B) is Associate Project Director of Community Leadership Development at the University of Denver, a project funded by Lilly Endowment, Inc.

THERON S. NEASE (D) has been promoted to full professor (from associate professor) of Pastoral Theology and Counseling in Columbia Seminary.

LOUIS GIFFORD PARKHURST, JR., (B) completed his M.A. in philosophy at the University of Oklahoma in 1974. He is associate minister of The First Christian Church of Minneapolis and is a denominational representative to the Metropolitan UMHE and Minnesota UMHE Commission.

GEORGE R. PASEK (B) was installed as associate pastor at the First Presbyterian Church of Grand Island, Nebraska, last July.

Since November 1975 **JAMES E. RIMMER (B)** has been assistant pastor of the Park United Presbyterian Church, Beaver, Pennsylvania. In 1975 he did a study in Death and Dying with Elizabeth Kubler-Ross and Earl Groveman.

After attending the Graduate School of Ecumenical Studies in Switzerland and working with the World Council of Churches, **GORDON J. SCHULTZ (B)** is in his second year of residency in the Ph.D. program at PTS; his wife, Nancy, is an M.Div. senior.

ASHTON T. STEWART, JR., (B) is chairman of Evangelism of Elizabeth Presbytery.

JOHN FOSTER UNDERWOOD (B) has been invited by the Session of the Tenafly, New Jersey, Presbyterian Church to serve as assistant minister.

1974

JOHN K ALLYN (B), chaplain at Fort Benning, Georgia, finds his work challenging, busy and rewarding.

BARRY J. CARNINE (b) is listed in the 1976-77 edition of "Who's Who in Religion."

PAUL F. FISHER (B) became assistant pastor of the First Presbyterian Church, Los Gatos, California, in April.

CLINTON A. McCOY, JR., (B) has been elected President of Bellwood Ministerium.

JAMES E. POHLHAMMER (B) last summer sang the lead role in "Most Happy Fella" at Fort Hays Kansas State College. In October he gave a recital in

the First Presbyterian Church in Hays. The Presbytery of Northern Kansas has elected him to the Vocations Department of the Presbytery, as chairperson of the Candidates Committee.

RICHARD J. RAMSEY (B) was made associate pastor of Westminster Presbyterian Church, Bradenton, Florida, last November.

THOMAS M. ROSS (b) received an M.Div. from San Francisco Theological Seminary last June and was ordained January 5, 1976. He has been called to the Elko Country Ecumenical Parish, Nevada.

KENNETH A. SPRANG (b) has just completed his first year as a law student at Case Western Reserve University.

JOSEPH C. STANLEY (B) has been called as pastor of the Benton, Pennsylvania, Christian Church.

DAVID VANDERZWAAG (B) is a case-worker for the John Howard Society (parole supervision) in Sydney, Nova Scotia.

ROBERT G. WHITE (B) is working with the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches in Geneva, Switzerland.

1975

THEODORE A. GILL, JR., (B) has been called as interim assistant minister at Brown Memorial Presbyterian Church, Baltimore, Maryland, for one year. He plans to do graduate study at Mansfield College, Oxford University, after completion of the year.

STEPHEN H. JANSSEN (B) is experiencing a rewarding ministry in Jersey Shore, Pennsylvania.

THOMAS E. (BUZZ) MATTINGLY(B), pastor at LaFayette, New York, has joined the Academy of Parish Clergy.

LAWRENCE J. McGUIN (B) was ordained in Chicago last November by the United Church of Christ.

TAKATSO MOFOKENG (M) will leave for the Netherlands some time next year. He has been offered a scholarship to do doctoral work at Kampen Theologische Hogeschool (Dutch Reformed Church).

GRAHAM S. OGDEN (D) was appointed lecturer in Old Testament at United Theological College, Sydney, Australia, last January.

PHILIP L. STAGG (B) is pastor of the First Presbyterian Church of Bogalusa, Louisiana.

FOSTER E. WILLIAMS (P) has been called as pastor of the First Baptist Church of Menlo Park, California.



DEO JUVANTE

JOHN WITHERSPOON

1723-1794

A MAN OF GOD
MINISTER - PRESIDENT - PATRIOT - STATESMAN
ORDAINED CHURCH OF SCOTLAND
MINISTER, LAW CHURCH, PARKEN ABBEY, 1757-1768
PRESIDENT, COLLEGE OF NEW JERSEY, 1768-1794
MEMBER, CONTINENTAL CONGRESS
SIGNER, DECLARATION OF INDEPENDENCE
CONVENER, FIRST GENERAL ASSEMBLY
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

If you come to God, you may look with confidence
to the Lord and cherish Him as He is in His own
house.



alumni news

PRINCETON THEOLOGICAL SEMINARY, PRINCETON, N. J. 08540

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Plaques Honor Witherspoon

The Witherspoon coat of arms has been placed over the President's stall in the choir of Princeton University Chapel. The ceremony and the dedication of a brass plaque honoring the memory of John Witherspoon took place during the May 16 service of worship.

Arrangements for the memorial and a similar plaque in Paisley Abbey, Scotland, were made by Dr. Harrison Ray Anderson, pastor emeritus of Fourth Presbyterian Church, Chicago, and a group of friends.

It was Dr. Anderson and the group whose generous assistance made possible publication of Martha Lou Stohli-man's new biography of Witherspoon, which Princeton Seminary co-sponsored.

(See inside back cover)

